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THE NAZARENE PREACHER

JUNE 1969

THE TYRANNY OF THE TANGIBLE

Orville S. Walters, M.D., F.A.C.P.

THE PREACHER'S TENURE

J. B. Chapman

FREEDOM WITH REVERENCE

The Editor

"ITCHY FEET"—DO YOU HAVE IT?

Dallas Mucci

THE PASTOR EVANGELIZING HIS YOUTH

Robert Green

Sermon of the Month

A FATHER WHO FOSTERED THE FAITH

Robert H. Scott

AVOIDING THOSE YEAR-END STATISTICAL SHOCKS

Carlos H. Sparks

DR. PURKISER'S BOOK LIST FOR PREACHERS

—proclaiming Christian Holiness



THE
NAZARENE
PREACHER

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JUNE, 1969

Volume 44

Number 6

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The Preacher's Tenure

By J. B. Chapman*

WE ARE NO JUDGE OF MOTIVES, but we have observed a tendency on the part of observers of the same craft to make easy explanation of the successes of their fellow workers. Preachers are not exceptions. The case of a preacher who has been in his present location for 10 or 15 years was brought up. "B—— is a very ordinary preacher, but he went there when that church was new and small and he has taken most of the members into the church. They do not know any other preacher, so they think he is a good one. He has been very careful about the type of evangelists he has brought, and he has always made sure that none came who could be induced to accept a pastorate. He has avoided clashes with his members, and has taken a lot of criticism that many would not be willing to take. He has been considerate of other churches and other preachers, and so it has come about that no one ever says anything against him." So the explanation ran on, largely to the effect that just about anyone could do what B—— has done, and that his doing of it is more an accident than an art.

But the fact still remains that B—— has stayed for a term of years quite beyond the average; that he took a small, struggling church and built it up to respectable proportions; that he has built a good church house, gathered a fine Sunday school from which to build the church of tomorrow, paid the bills, kept a spiritual atmosphere, had revivals, made a place for himself and his church in the community, and that after all these years, he is still the choice of his people; and that neither he nor they are planning any pastoral change in the near future. If the explanation of his success is simple, if logically just about any preacher could do what this one has done—well, such things do not matter. When the newspapers of St. Louis boasted that they "made" Sam Jones, Sam Jones replied, "Then let them make another one." If things like B—— is doing are so simple, let some more mediocre preachers do them.

The fact is that nowadays no denomination can build strong churches unless it can have long pastorates. It is impossible to have a uniform ministry, and it is not desirable, if it were possible. But the church represents the conservative element in society—it always has done so, and in these changing days, when foundations that were supposed to be granite are found to be only sand, the church needs more and more to manifest the qualities of stability. If the preachers move so often that the community never learns just who is the leader of the group, the conviction will be current that the church, like every

*Former general superintendent, now deceased. Editorial (abbreviated) from the *Preacher's Magazine*, January—February, 1943.

Freedom with Reverence

In the relationship of a child to his father there is a world of difference between affectionate familiarity and saucy impudence. So likewise in the house of God the gulf is vast between freedom in the Spirit and irreverence.

Some churches have not yet learned this difference. What they think is freedom is plain untidiness, which grieves the Spirit, repels the visitor, and breeds all manner of sacrilege in the young.

We do not want the kind of formality which freezes an audience. We must not inhibit the Amen or even smother the Spirit-inspired shout. But neither do we want the freedom which becomes license, and fragments a service with unworshipful distraction. Spontaneous shouts, yes, but the buzz of whispering, no. Let's keep the light green for the saint who may occasionally walk the aisle, with shining face and upraised hand. But let's keep a big red light on against aimless shuffling about.

In promoting reverence the condition and furnishings of the sanctuary play a part, as do also the ushers, the caretaker, the musicians, and the choir. But in the end the key person is the pastor—plus his platform assistants, if he has any. Though the shepherd may not be to blame for the pattern of irreverence which he finds when taking over the flock, he is responsible for the pattern which he leaves. For give any man time, and the tone of the church at worship will be the echo of himself. A flippant preacher who doesn't know the difference between judicious wit and unrestrained "hamming" will produce a shallow, light-headed people who habitually forget where they are.

A preacher can be reverent without being sepulchral, dignified without being starchy, worshipful without being sour. In fact, it is poor worship which has no joy. But it is up to the preacher to teach his people, by precept and example, the difference between edification and entertainment, and between being blessed and just being tickled.

Much depends on a pastor's steady, undeviating example in little things. Let him begin by dressing as befits his office. Then let him take his place on the platform quietly and reverently, at the right time, and sit like a gentleman rather than slouch like a hobo. Inexcusable is that restless, last-minute fussiness, which sends him over to the organist, or down to an usher about the windows, or chasing after the missing offering plates. These are the sure signs of a disorganized scatterbrain. Even worse abomination is the giving of instructions by grimaces, gestures, and whispers during prayer, to which song leaders are especially prone. Then there is nothing very worshipful in the clump, clump, clump of the pastor walking off the platform and down the aisle during the closing prayer.

These are just a few of the things the pastor and his assistants can do—or avoid doing—if they would set the tone for worship and reverence. Any

intelligent man can think of many more if he will just give the matter some prayerful reflection. But let him be assured that his people in the long run will give no more honor to the house of God and the service of worship than he does.

He Who Serves Best Is Not Always He Who Shouts Loudest

IT IS A MISTAKE to suppose that the involvement of blustering activity, out there in what seem to be the main streams of life, is necessarily the truest relevance. Let us turn that around and say it the other way. The man who is hidden in the scientist's lab, or the scholar's den, or the saint's prayer closet, who hardly knows what is going on, may be more relevant in the ways that count than some who are marching in the parades and carrying the flags.

Think for instance of Madame Curie, who with her husband in 1898 discovered radium, then on her own in the long, weary, lonely years that followed discovered how to isolate pure radium salts and create radium metal. She was almost fanatically a single-minded woman who let the rest of the world go by while she devoted herself in supreme dedication to her research. She had no TV and listened to no radio newscasts, but here was what was happening in the big world around her during those years: In China anti-foreign hatred was broiling, climaxing with the Boxer uprising in 1900. Farther north, Japan was fixing to thrash Russia. In Africa, Great Britain was fighting the Boer War, and North Africa was quarreling with France over Britain's reconquest of the Sudan. In Germany, just a few miles from Madame Curie's lab, the German kaiser was launching his vast naval building program which helped to bring on World War I. And as for the New World, the United States was engaged in the Spanish-American War, taking over the Philippines in the Pacific and Cuba in the Caribbean. You see it was altogether an exciting time. But who would care to accuse Madame Curie of being irrelevant to her generation, cooped up in her lab, working with her radium? The millions of cancer sufferers who have been helped by her discovery would not consider her work irrelevant.

Suppose she had gotten conscience-stricken about this matter of relevance, hung up her rubber apron, and dashed out to write articles for the newspapers on current events, or march in parades, or call conferences, or gone off to Africa or China to become "involved." Would she have become any more meaningfully, helpfully relevant to her generation? We all know the answer. And the answer is the same for thousands of scientists and scholars and teachers and poets and preachers, who have been relevant, each in his own way. What can we conclude from this? Simply that no man doing his duty, seeking to fulfill his God-given mission in life, can possibly be irrelevant.

An automobile is composed of hundreds of parts, yet each one relevant to the whole. There are small parts with little honor—they don't move, they

(Continued on page 9)

The sickness of our times
is enslavement to the senses

The Tyranny of the Tangible

By Orville S. Walters, M.D., F.A.C.P.*

A STUBBORN fourteenth-century Franciscan monk deserves the credit or the blame for striking the spark that has swept us into the space age. Oxford-trained William of Ockham became impatient with the complicated synthesis of medieval philosophy and launched a new emphasis upon analysis.

Ockham insisted that all knowledge of the world must be based upon experience, and that assertions concerning cause and effect should be supported by actual observation. He demanded that everything not subject to observation or experience be cut away, giving rise to the principle of economy in logic, which came to be known as "Occam's razor."

The shift from abstract thought to sensory experience marked the beginning of modern science. It was followed by rapid growth in the study of nature through observation and experiment.

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By the sixteenth century, the scientific method had already taken shape. As the new spirit of inquiry spread, so also did the idea that sense experience is the only true reality. The God whose presence had permeated the medieval world began to seem unreal and far away. The idea that the universe operates according to divine direction and purpose came in for serious questioning. The early scientists, Copernicus and Galileo, were followed by the skeptics and the scoffers, Hume and Voltaire. The eighteenth century is often described as the most skeptical age of the modern world. Much of the religion that survived was only cold, intellectual reasoning.

The goals of pleasure and possessions that dominate our society have come into prominence through the denial of validity to any other type of experience than the sensory. Scientists moved from the medieval exclusivism of metaphysics to the modern exclusivism of sensory empiricism, unwilling to examine the evidence of suprasensory experience with the same zeal they display toward the more tangible evidence of science. The openness to truth that brought with it the wholesale discovery of the scientific revolution hardened into a denial of the truth-claims of any other forms of experience than the sensory.

The person who makes such a cate-

gorical denial stands in a very weak logical position. If you *affirm* the existence of such-and-such, your claim can easily be verified by pointing to the object itself. If you *deny* the existence of such-and-such, your denial implies and requires complete knowledge. If anyone can demonstrate that you do not have full and complete knowledge, your denial is worthless. The scientist may be right in what he affirms, but since he cannot have complete knowledge, he is likely to be wrong in what he denies.

In spite of its logical weakness, the claim that only the sensory is real has become a kind of philosophic rider on the scientific method, and has been a standing intimidation to religious people. A similar assumption holds that all phenomena are produced by natural causes and that, given enough time, they can be understood and explained by science. Freud even staked out "the spirit and the mind" as legitimate subject matter for scientific study, and declared that his psychoanalysis was competent to explore them on behalf of science.

Evidence for the supernatural is disqualified in advance by these presuppositions of naturalistic philosophy, although testimony to the reality of man's encounter with God is both abundant and reliable. The letter to the Hebrews defines faith as "the conviction of things not seen." The older word, "evidence," has much to commend it as a synonym, for there is a body of human testimony stretching over the centuries.

The sensate has become for many not only the criterion of truth, but also has been increasingly proclaimed as the good. Elevation of the tangible and the sensate has caused our cultural standards of excellence and success to be formulated largely in terms of wealth. Material possessions have become the goal of youth, to be enjoyed as soon as possible. The dictum of Jesus is forgotten, that "a man's life consisteth not in the abundance of the things which he possesseth." Instead, "things are in the saddle and ride mankind."

The consequence has been a glorification of sensuality in personal and collective life. The grossly sensual has never been so overt nor so widely tolerated in American life. As pleasure-seeking demands ever newer and more intense forms of physical gratifications, the sensual tends to become perverted and to take sociopathic forms. Hence sensuality is frequently found in the company of the pathological. Our culture has the distinction not only of bringing a wholesale increase in the number of searchers for physical thrills, but also of devising various new forms of addiction as a by-product.

The pathologic has invaded contemporary art, drama, and literature almost to the extent of total occupation in some areas. An older definition of art as "a glorified transcript of life" could almost be restated today as "a glorified transcript of psychopathology." Or has our culture, indeed, become so degenerate that contemporary drama and fiction represent its true condition?

The pathologic has also had far-reaching influence in the formulation of psychological theory. Freud drew conclusions from observations made upon neurotic patients in his consulting room to propound what he advanced as universal characteristics of mankind. The empirical claims for the Freudian system have deeply permeated contemporary psychology, in spite of the fact that it was derived primarily from sick people.

Religion, too, has been downgraded by being described as a sickness. Freud acknowledged that his view of religion as a kind of neurosis was born in the consulting room as he worked with the patients who came to him for treatment. He later conceded that the views expressed in his anti-religious writings were his own personal philosophy, but his disparagement of religion has tended to travel in company with his psychological ideas, setting up what was long a formidable barrier between psychiatry and religion.

Christian theism has always pointed to certain conditions that are essential to discovery and participation in its

reality. The basic requirement of such knowledge is commitment of the self by an act of faith. Many have denied the existence of such reality, basing this contention on their own failure to find it. This is an argument from ignorance that fails to take account of the conditions through which discovery comes. Augustine expressed the principle by saying, "Unless you believe, you cannot understand." Such belief is more than intellectual assent; it is the exercise of one's moral freedom by open self-surrender to God in penitence and faith. No other formula will open the door into the reality of the divine encounter. Surrender of the will has always barred the way to transcendent experience for the natural man who in egocentricity, pride, and self-will refuses to submit himself to God's sovereignty.

It is important to recognize that a faith-principle underlies every system of thought to which anyone who would discover must surrender. Empirical science is underlain by its affirmations of faith. Psychoanalysis has its faith-principle, the postulate of the unconscious, which, incidentally, confines it to a no-man's-land between science and metaphysics.

Christianity also has its faith-principle, that God has revealed himself through the Bible and in Christ as a personal Being who bestows undeserved love. Theology has assembled and systematized the evidence for this divine self-revelation. On the basis of that evidence, the Christian affirms the existence of spiritual reality beyond the grasp of science, whose competence is compressed into the sensory end of the reality spectrum.

This faith-principle became an established reality for members of the first-century Church. To them, Peter wrote, "Without having seen him you love him; though you do not now see him you believe in him . . . As the outcome of your faith, you obtain the salvation of your souls" (I Pet. 1:8-9, RSV). To hold out a relationship like this for contemporary man, one must penetrate a tyranny of the tangible that has often cowed the religious searcher with the

Practical Points

*that make
a difference*

"I was embarrassed Sunday night!"

Dear Son:

Mother and I went to the "big city" Sunday to visit our friends who were raised in our county. They were mighty good to us!

Bill is a doctor, Frank an insurance executive, and John a mechanical engineer—and all Christians. We went to their church in the morning. The congregation was large, the music an inspiration, and the preaching helpful. But you know what impressed me the most? Every couple sat with their Bibles open as the pastor declared the Word. It wasn't a great sermon as sermons go, but it simply expressed the truth, and my heart was warmed.

In the evening I invited all of our friends to our church, and went with pride to the new sanctuary to hear our well-known pastor. All of us sat in a row with our Bibles open waiting for text and passage. But the preacher never mentioned the Bible. What he said was good, but something was missing as he preached topically without any substance from the Word.

I glanced out of the corner of my eye at my friends, and watched as they closed their Bibles one by one. They were courteous, for they were all gentlemen, but I returned home sadly, for my church had suffered by comparison.

Didn't you tell me that preaching was the declaration of God's Word? Son, don't submit to the pressures that would make you less than a genuine preacher!

Love,
Dad

threat of ostracism by a tough-minded, scientific elite, whose faith-principles and investigative devices restrict it to a narrow segment of experience.

The word "soul" has been obsolete in the sciences of man for decades. Using "Occam's razor," psychology trimmed away all except the observable phenomena of human behavior, in its eagerness to become an empirical science. The tangible asserted its tyranny over the operations of the mind, seeking to reduce thinking and willing to elementary processes already understood by science.

Freud believed that human nature follows the same rigidly determined processes as physics and chemistry. He left no room for human freedom, looking upon life as a running conflict between pleasure-seeking instinct and the strictures of society. Since Freud's death, a radical reorganization of psychoanalytic theory has brought new appreciation of the striving, purposive self, giving rise to the quip that the soul has returned under new management. The idea of the whole person with its elements of intention and autonomy, upon which numerous sects in psychology are finding contemporary agreement, becomes increasingly compatible with the Christian view of man.

The word "salvation" also has an unfamiliar sound to modern ears. The English word implies a rescue operation from some threat or evil. The Greek word, preserved in that division of theology known as soteriology, signifies a restoration to health or wholeness. By either meaning, salvation is relevant to what Sorokin has called the crisis of our sensate culture, and what many others describe as the sickness of our time.

It is equally relevant to the natural man, who, according to the Christian view, exhibits both grandeur and misery. Created in the image of God, he has the capacity for expressing love toward his Creator and his fellowman. But exercising his moral freedom, he responds in egocentricity and willful pride by rebelling against his creaturehood. In terms of potential moral

achievement, he can reach beatitude; in his actual guilt and anxiety, he is wretched. Unregenerate man apart from God is described in biblical-psychiatric language by Paul as "estranged and hostile in mind, doing evil deeds." Man needs to be rescued from what he has become and restored to what he was created to be. This is salvation.

Two well-known British converts to Christianity describe their own inward struggles, each in his characteristic way. C. S. Lewis wrote:

For the first time I examined myself with a seriously practical purpose. And there I found what appalled me: a zoo of lusts, a bedlam of ambitions, a nursery of fears, a harem of fondled hatreds. My name was legion.

C. E. M. Joad expressed it more formally:

. . . The fundamental . . . nature of human sinfulness is intolerable, unless there is some source of guidance and assistance outside ourselves to which we can turn . . . Presently the facts of sin and evil came to present themselves with such overwhelming strength that unless one were able to seek assistance . . . one would give way to despair. The more I knew of it, the more Christianity seemed to offer just that strengthening and assistance. And with that the rational rationalist-optimist philosophy, by the light of which I had hitherto done my best to live, came to seem intolerably trivial and superficial. . . . I abandoned it, and in abandoning it found myself a Christian.

Only the Christian doctrine of salvation penetrates to the root of man's rebellion. Evil deeds are ordinarily punished in an order where justice prevails. In his unique self-transcendence, man recognizes that this is what he deserves and feels guilt. He is aware of his impotence to meet the demands of the moral law, and suffers despair. To alleviate his symptoms, science gives him tranquilizers. Psychology offers him his choice of several dozen sectarian psychotherapies, most of them underlain by some naturalistic doctrine of man.

Only the Christian understanding of man apprehends both the depth of his

sin and despair and his capacity for saintliness. Only the Christian gospel proclaims a God who loves men while they are "still in the wrong" and who causes them to become lovable by enriching their lives with undeserved love. Only Christian love supersedes the

harsh demands of justice and dissolves the guilt that accrues from man's willfulness. As commitment by faith transcends the tangible, wayward man experiences the reality of the unseen and apprehends for himself the meaning of salvation.

He probably could find a few
"duds" if he were looking for them

An Evangelist Says His Piece About Seminarians

By Paul Martin*

I HAVE NEVER been embarrassed with a seminarian—a graduate of the Nazarene Theological Seminary—and I'm quite sure the seminarians can't say the same about me! I am proud of this growing group, and I would like to tell you why.

Recently I worked with a good example: church, average size; an old building was being remodeled and a new sanctuary built. He was married, two children, and his wife was talented and useful.

1. He looks like a minister. Oh, I know, there are many times he plays plumber, carpenter, electrician; he worked on the building on "work-day" during the meeting. But he has a good image—like a preacher. There is something refreshing in expecting your pastor to look like a pastor—a

little conservative, careful in dress, just right. I've been helped by their association, for an evangelist doesn't have to look like "the last of the big spenders" either.

2. He plans—carefully. It may be he realizes that he's not something special, that success even in Kingdom business comes from careful planning, diligent work, prayerful hours. For instance, here are just some of the plans made for the six-day revival:

—The meeting began Tuesday night with a Fill-a-Pew Night; 21 teams filled every pew in the house. For Young Adult Night, seven couples were given responsibility to plan, provide, and invite for the fellowship following the service.

—The teens had been calling for several weeks, and continued during the meeting. Home prayer meetings had been arranged and faithfully

*Evangelist, Berkeley, Calif.

promoted. The music was planned for each night, and some instruction about the length of the songs was given. Transportation was arranged. The announcement read: "Please be at the church no later than 6:40 p.m. to drive the bus, or arrange to send cars—Tuesday, Cliff E.; Wednesday, Gilbert G.; etc." Ushers were set for each night, using over 25 young men for the job, with this statement on their instructions: "Please wear a white shirt and dark tie." The pre-service prayer meeting was in order with five different leaders, with careful instructions to them, in print. The men's prayer breakfast was carefully assigned to those who would get it done right. When we went calling, his list was ready; we wasted very little time. We saw a good many in a little over an hour; some were in church before the meeting was over. I realize that many are planning this way—but I saw it a little clearer with this young preacher.

3. His study showed where much of his time is spent: careful and complete sermon files, source-material files, books in order, records complete and up-to-date; a preaching program. Have you ever been in a pastor's

study that looks like an "archaeological site"—papers, stuff, letters piled high, and the cue to finding something is to dig for it—the deeper you go, the older the postmarks on the letters and bulletins, and 1960 is under the desk?

4. His hopes and dreams for his church and himself are worthy. They are not nearsighted, not some strange success ladder to climb, but a wholesome objectivity that helps him to keep from being unduly sensitive and restless.

5. In my judgment he is a spiritual man. I know that this qualifies the statement—but I didn't know how else to say it. He is burdened for souls, practices soul winning outside the pulpit, takes his burdens to the Lord in prayer, is cautious and understanding of the convictions of others, is sensitive and responsive to the Holy Spirit—he seems a disciplined man at home, in the town—and around the evangelist.

I have many reasons, as an evangelist, to think that the church has good days ahead, useful days, and one of these reasons is the good men God is calling, and the church is training at the Seminary.

He Who Serves Best . . .

(Continued from page 3)

are out of sight, they make no noise (as does the horn), they have nothing directly to do with the motor or wheels; yet can we say they are irrelevant to the total vehicle? The only way an automobile part can be irrelevant is by becoming detached from the car. As Christians the "car" we are interested in is not the world, but God's plans for the world and God's activity in the world. If we are where those plans put us—if we are in the center of God's will for us—we cannot possibly be irrelevant. On the other hand, if we detach ourselves from God's will for the world, and God's will for us, we cannot possibly be relevant in any meaningful, redemptive sense.

Not nit-picking,
just soul-searching

"Itchy Feet"—Do You Have It?

By Dallas Mucci*

I'VE HEARD of the seven-year itch. I've heard of the preacher's itch. I've heard of itchy, kitchy, and koe. Lou Cassel, leading religious journalist, coined a new one—"preacher's itchy feet."

"Preacher's itchy feet" was in response to a seminary professor's lament that American clergymen seem to think that the parish ministry is not worth preparing for. The professor claims most students were hopeful of eventually landing a job at headquarters or teaching in college.

The parish ministry was a distasteful apprenticeship to teaching and executive office.

Support for the professor's position is found in a survey by the NABI and the AATS in which 70 percent of the seminarians [not Nazarene—Editor] in 1965 had planned to leave the parish ministry shortly after they completed their training.

All this coming at a time when the local, grass-roots congregations need vital, Spirit-filled leadership in the form of pastors desirous of being just parish pastors! Some may argue, "Is this true of our holiness church?" I believe it is creeping upon us.

Recent conversations might suggest such a trend. Such attitudes as: "How did that position open up to him?" "Those denominational headquarters people are on an eight-to-five schedule."

It would seem that so much conversation goes like this: "Plenty of men will be moving up. More districts opening up—there are going to be many new district superintendent opportunities."

Actually, as I examined my own heart and purpose, I realized that the "preacher's itchy feet" complex is very easy to catch. An accepted dose from Satan could go a long way toward wrecking a budding ministry.

There are guiding, explicit principles of divine origin that can help cure this malady that has always threatened the ministry of Christ.

What is the ministry of the local church? No matter what position one holds in the church, he knows that the success or failure of the mission of the Church of Christ will be accomplished at the front line—the local pastor. It is here that the hand-to-hand combat takes place. In the military metaphor, the battles are won, not in Kansas City, but Kokomo, Ind.; Seattle, Wash.; or Coal City, W. Va. The finest plans from top leadership are not enough.

In fact, the parish ministry must be known as the place where the Church meets the world, where the Church has the opportunity to witness to the saving and sanctifying power of God, where the spiritual marks of Christ's suffering can become our hallmark.

Christ spoke to the parish minister, clearly, "For even the Son of man

*Pastor, South Hills Church, Pittsburgh, Pa.

came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45).

Somehow the ministry is becoming less a simple vocation to serve the present age, in favor of a profession. Many are concerned about the loss of the status the local pastor once had. Others feel that poor housing and low pay have cut into the ranks. After we have raised all objections, the simple motivating factor of any parish pastor, is "to minister . . . to give his life." It isn't strange that Christ had a habit of zeroing in on the core of our spiritual problem—just serve.

There is a final, trembling reply often made, "That isn't facing the simple, practical issues." The answer to myself is this, "Christ cared little for himself when there were needs at hand. He spoke of a grain of wheat falling into the ground to die."

We need to hear again Paul chiding the church at Galatia, "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus" (Gal. 6:17). Do we pastors bear the marks—instead of the "itchy feet" complex? We in the parish ministry need the bleeding heart, need to carry the cross, need to see a world as weary, need to see our only priority, "to open for men God's saving and holy purpose."

How does one aspire to church executive leadership anyway? The world of business shows two ways to "get to the top": outstanding successes and knowing the right people. Too many are actually believing that this is the way to go up in the Church.

This is not a new problem. Christ spoke to this leadership ambition with the faithful Twelve. When the 10 were angry because James and John aspired to sit on the right and left in the Kingdom, Christ rebuked them all. He contrasted the kingdom

of God with the world and defined His directive, ". . . but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant" (Matt. 20:26-27).

Christ's sharp words to Peter when the Lord prepared to wash Peter's feet clarify the position of the parish minister here. The only way to leadership is to serve. If the leadership mantle happens to fall on you, it becomes only a greater servanthood for Christ and the Church.

No doubt one of the most difficult problems of the parish ministry is to experience the trauma of people in trouble. After an afternoon or evening of calling on troubled people (and so many who will not take the way of simple faith), one almost hates to get the list of phone calls from his wife, for it will contain more problems. Thus it is easy for Satan to prod the pastor toward a problem-oriented life—the kind that starts one down the slippery path to self-pity. Gradually one begins to feel undue pressure with the least problem or difficulty with individuals.

It is for this very sort of ministry that God calls men to be pastors. A friend remarked, after I had mentioned a list of problems, "If there weren't problems, God wouldn't need you!" He's right!

Instead of yearning for the district superintendency or denominational office (which isn't supposed to hold these problems!), it is our God-given call and opportunity to just go out—listen, care, and at times turn the other cheek.

In Daniel Walker's book, *The Enemy in the Pew*, he relates the story of a man who tried to oust his pastor over a small misunderstanding. The antagonist went to another member, seeking his support. After he stated his case, the other member

said, "I don't know what your problem is, but I'm with our pastor. When my son was killed he walked the Chicago Beach with me—and all night. No platitudes, but after his prayers, he walked."

Surely, holiness men march to these words, "As my Father hath sent me,

even so send I you" (John 20:21).

So I march toward that city, hoping to take a few along. Whether or not the church recognizes my ministerial, self-determined worth has little effect on my real ministry. Christ's ideal for us is to minister, and if we would be chief, to *serve!*

How to bridge the generation gap without having to be young

The Pastor Evangelizing His Youth

By Robert Green*

CALL OUR DAY WHAT YOU WILL; one thing you will have to admit is that the youth have taken the stage "front and center." Dubbed the "now" generation, the "Pepsi" generation, or the "emergent" generation, it is different from any generation of youth that has preceded it. Robert H. Shaffer, dean of students, Indiana University, said: "It is not enough to say to our young people, 'When I was your age . . .' We were never their age. Television has given the modern student an awareness, perhaps an excessive awareness, of the world around him. Professors who try to impart knowledge are out-of-date. Too much knowledge exists for one to attempt to cover even a small area of one field. All the professor can do today is to stimulate the student to become a learner all his life. We must view students, not as empty bottles to be filled, but as candles to be lit."

What Mr. Shaffer has said for the academic world is true in part also for the church world. It is not enough to say, "When I was your age we did this in the church and it was effective." That doesn't make it true today.

We do have some stabilities that we can rely on. Youth of any generation have the same basic needs: the forgiveness of sins, a sin nature to be cleansed, a force outside of themselves to unite their lives in one central goal. And the answer is still the same—the blood of Jesus Christ, that is able to forgive and to cleanse, and the Holy Spirit to empower for life. The big question then is, How can we get our problem-plagued youth to apply the proper solution to their lives?

When we look at our task as pastors, we can divide it into three parts: *mission*, *message*, and *method*. Our mission has been, is, and should always be evangelism of the lost and the feeding of the flock to fit them to live victoriously now and prepare them for eternal life. Our

*Associate minister, College Church, Nampa, Idaho.

message has been, is, and should always be the grace of Jesus Christ, and the infilling of His Spirit that enables men to live a victorious life over the powers of Satan. Our mission and our message are sacred, but not all our methods are sacred, and should be constantly evaluated. Our methods must meet the needs of the present generation.

If the pastor is going to reach and hold his youth he must (1) *show* it "like it is," (2) *tell* it "like it is," and (3) *lead* it "like it is."

They demand example

Before we as pastors can "sell" Jesus Christ to our youth, we must look at ourselves to see if we exemplify Him. In the October issue of *Christian Life* there was a question-and-answer article with college youth answering questions concerning their parents. One question was, "What should my parents say that would help me?" It was answered by one in this manner: "What should my parents say that would help me?" reminds me of another question, Why do I accept what they say? Right now I accept what they say because I see that they have succeeded in their lives. How can they advise me on marriage if their marriage is lousy? Or how can they advise me on stock investment when they have a poor investment program? Kids will listen if they see that their parents are cool (meaning level-headed) and relevant. I think this is a trait of teen-agers today. We obey only if we agree with it. We don't respect an adult just because he's an adult. If he earns respect, then he will get it."

A younger relative of mine who attends one of our Nazarene churches, but is not a member, recently was pumping me with all kinds of questions concerning their pastor-elect and his wife. After a few questions, she said, "But really, what I want to know, is he a Christian?" The pastor has been removed from the pedestal. We are no longer considered automatic Christians when we are ordained. Our youth are saying to us, "Show me by your life that you are worthy of speaking to me about

Jesus Christ!" Do we exemplify the person who is calm in the midst of storm because we have a sure anchor? Do we live the kind of life that shows we believe that God is the answer to all our needs and everything that happens to us is guided by His permissive will? Do we know of the love that is willing to be used?

They crave personal interest

In the newly published book *Christian Youth, An In-depth Study*, by Roy Zuck and Gene Getz (Moody), there is a table titled, "Satisfaction and Dissatisfaction on Items Pertaining to Church Services and Pastors." The top for items in the order of their dissatisfaction, as listed by senior high youth, are:

1. Freedom to discuss my problems with my pastor
2. Interest of pastor's sermons to young people
3. Meetings ending on time
4. Relevance of pastor's sermons to my needs

I shall always remember a statement that Dr. Albert Harper made 10 years ago. He told of talking with a young man about Christ, and the youth said, "Dr. Harper, I wish the church was as interested in me as it is in my soul!" This kind of genuine interest cannot be conveyed on Sundays only. It comes from exposure over a period of time with various activities with the youth. Are you interested in youth as they are, or are you interested in them only as they would be if you could get them saved or for what they can do for the church? The emergent generation is trying to find its true identity, and being a number on the Blues' side in a Sunday school contest does not seem worthy of their lives.

They want straight talk

The pastor must *tell* it "like it is." We need to take a critical look at what we are asking the youth to commit their lives to. I have spent 10 of my 17 years in the ministry in a Nazarene college

church. For the past seven years I have been away from the college campus. I guess the most amazing change that I have noticed in our college youth since I have come back to the campus recently is that the vast number in our emerging generation accept only one Authority, and that is Jesus Christ through His Word. Because the Church says, because our *Manual* says, because Mother and Father say, or because Pastor says so, does not make it true to them. If they accept any authority at all, it will be Jesus Christ. I am not saying this is right and a good thing. I am merely reporting my impressions. I am saying our preaching and counseling will have to have the same authority if we are to reach these youth for Jesus Christ. Our teens want it straight, with biblical authority, and with a challenge.

Is the Jesus Christ we are presenting worthy of their lives? I do not mean, Is Jesus Christ worthy? but I mean, Is the Jesus Christ we are *presenting* worthy of their lives? A number of years ago a group of 800 college students of another denomination held a conference on the campus of the University of Kansas. The final statement was, "The Church as we now know it is not worthy of our lives but the purpose behind the Church is."

Mrs. Dorothy J. Farnum, English teacher, Erasmus High School, Brooklyn, N.Y., wrote: "Football is the best taught subject in the American high school, because it is probably the only subject that we do not try to make easy."

The emergent generation is one who will respond only to a real challenge. If your Jesus Christ is not One who can challenge them to the depths of their lives, then they will be looking for someone or something bigger.

Just because they believe they are adult in their thinking does not mean they do not have problems. They do and they know it, but they want you to tell it like it really is. The social and moral problems of the youth of our day do not disappear if we ignore them, but the kids with the problems will.

The communication gap between pastor and youth is sometimes very real.

The stock phrases and words that receive the loudest "amens" from our older saints may be very meaningless to our emergent generation. David H. Freeman in *Christianity Today* (July, 1966) states in part: "To be heard, the Church must express itself in the words of the day. It must constantly revise its vocabulary. Words are not concepts. Words are plastic means of communication. What the Church has to say is unchangeable, but the words it uses must change if the Church is to be understood."

This does not mean that to communicate the pastor must use teen-age lingo. Recently I said something was "neat" to one of my sons, and he said, "Dad, you are supposed to say 'nice,' not 'neat.' You are an adult and adults say 'nice' and teens say 'neat.'" It does help, though, to at least know what they mean by their words.

They must have action

The pastor must lead. The emergent generation are basically activists. They are ready to work. They want something to do. They look on the church service as a "pep talk." They are saying, "Don't bother me with theology and doctrine. Pep me up so I'll have enough steam to go out and serve my world."

In Zuck and Getz's study of Christian youth they found that dullness was one of the reasons most given that youth leave the church: dull church services, dull Sunday school classes, dull parties. To the emergents, dullness is a grave sin. If Jesus Christ is anything, He is not dull; and His body, the Church, has no reason for being dull either.

Less than one year ago a young man by the name of John was brought to the church that I was pastoring. He was dating one of our young girls. I soon learned the data on John. He was a senior in one of the large high schools of our city, heavyweight wrestling champ of the city schools, son of a lawyer, attended one of the fashionable city churches, of which his father was a lay leader. After John attended our

church about a month, he asked if he might speak to me. We made an appointment for the next Sunday night after church. John opened our talk with a statement something like this: "Well, after your sermon tonight I guess I have to classify myself as an agnostic. I don't know that there is a God, let alone Jesus Christ being the Son of God. Before I came to this church I had my life wrapped up in a neat little package. I didn't care for anyone or anything. But ever since I first began to come here, I sensed a church that is alive, going somewhere, people who are really Christians. They seem to care for me as a person and really want me here."

I would say here that I did not try to deal with his intellectual problems, for I did not sense them to be genuine, but stemmed from a lack of a true example of a person transformed by the power of God. I testified to John of the grace of God in my life and how He had given me a reality and purpose for living. Two weeks later John accepted Christ as his Saviour in the study following the Sunday evening service. That Sunday evening's service was a Communion service, and John, I was told by those near him, wept all during the service. John went back to his high school and got up in his classes and told of his conversion, and said the Nazarene churches were waking up the dead churches in town, including his own. He is still serving Christ today against great odds, in a university, and in spite of opposition at home.

What was it that captured John for Christ? My personality, my knowledge? No! It was a church that was alive through the blessing of the Holy Spirit and a young, beautiful Christian girl who was a product of that church who convinced John about Jesus Christ's right to have a claim on his life. There is no substitute for a Spirit-anointed

church. Seek this and the by-product of it will be vibrant services.

To evangelize our youth we must keep a good balance between worship, service, and social life. Worship, to give them that deep root; then we need to have a good, lively, planned social and recreational program for all our teens, but especially to bring new teens into the influence of our church. Then once we get them evangelized, we need a service program to give them an avenue to express Jesus Christ. The core teens will not be satisfied with recreation only, but the fringe teens will not first be reached by service.

We have had a strong recreation and social program with the youth of the church in which I am now serving. When we first came, the church board gave \$375 to buy new game equipment for our program. Then we began weekly, planned socials for our teens. I also meet with the teens on Wednesday evening in a Teen Power Hour meeting. Youth choirs meet at six o'clock on Sunday evenings. Now we are beginning our service part. During November, it is Thanksgiving baskets for home mission pastors. During December, it is a banquet for the "Live Long and Like It" club of our church (our older, retired people). The teens are giving them the banquet. Soon it is painting home mission churches, by a group similar to the district NET team.

You say, That is in a big church! You are right, but it will work in any church of any size with any amount of teens. When I pastored a much smaller church, we had a teen choir that sang every Sunday evening, two Bible quiz teams, five from the church in an area outreach team, and always a large group going to youth camp and other trips of interest. If most churches are to have such a program, the pastor will have to take the lead and do much of the work himself. But it will be worth his time.

Our danger is religion without reality.

—L. Guy Nees

The Preacher's Tenure

(Continued from page 1)

other institution in the land, is filled with misgivings and uncertainties. And besides this hurtful impression, the practical fact will be that no positive and permanent growth can or will take place in churches which are unable to keep their ministers for commendable tenures. It is not possible to build a dependable church without a dependable pastor, and one of the factors in a dependable pastor is his own ability and will to "stay put."

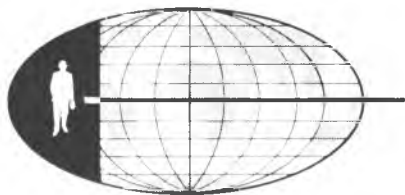
The ministry, like every other calling, attracts some who are morally, spiritually, intellectually, or otherwise unfitted, and who do not know enough or are not good enough to either quit altogether or else prepare for their task. And there is a sufficient number of this class of incurable floaters to have considerable effect upon the average number of changes which take place. Churches which require a fuller scholastic preparation and a longer apprenticeship have fewer casualties in the active ranks, partly because the unfit and unstable are eliminated before they actually get into the running. But in churches where the preliminary probationary periods are shorter and less exacting, there is, frankly, a demand for more iron in dealing with the incompetent and unworthy.

Long tenures require hard study, more prayer, and fuller application. If a preacher is going to move very soon, he may stir up hornets' nests with little concern. But if he is going to stay in the community he will need to keep short accounts with the butcher, the baker, and the candlestick maker, and practice charity in covering faults more than harshness in uncovering sins which he cannot correct. Many preachers stir up the snakes and then run away without killing them. And then many lazy preachers run out of "soap" in six months, and being unwilling to dig, they are driven to either beg or steal or—move on. A preacher may preach to the

same people twice a week for a long term of years without being profound, but he cannot do it without making some sincere effort to be fresh. And the new preacher may get by with long announcements and suggestions about plans which are in the making, but after a while people tire of reading highly colored advertisements and want to examine goods right from the shelves.

Well, I must stop somewhere, and I judge I cannot do better than to summarize with the statement that this tenure question is another instance of choosing between cheap goods and good goods. And the short-term man has not yet found out that "the best is cheapest in the long run"—or perhaps that is the reason he does not try the "long run"—because his goods are cheap and will not stand the wear. And in all fairness, we should also say that some men should move oftener than others, and that all, with the rarest exceptions, should move sometime. One year is a very short pastorate, and 15 years is quite a long one. The first pastorate should, if possible, be at least two years, the second should be four or more, and the third or fourth should be as long as the preacher's vision holds out—although any preacher should move as soon as he catches up with his vision for that particular church. So I am not suggesting rules of thumb. Rather, since I am writing to preachers, I am suggesting that we all strive to be worthy of long pastorates, even though in some cases these may not be wise or even possible. But it is better to be worthy of a long pastorate and not have it than to have a long pastorate and not deserve it. And the long pastorate is the model pastorate.

One of the reasons for the fact that as many as 50,000 persons are killed on our streets and highways annually is the "split morality" prevalent among drivers today, the National Safety Council states. This split morality is a queer sense of values that permits a person to live by one code when he's **OUTSIDE** his car, and a completely different one as soon as he slips behind the steering wheel.



The

PASTOR'S

S U P P L E M E N T

.....
Compiled by The General Stewardship Committee R. W. Hurn, Editor

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COMMUNICATIONS COMMISSION

SPECIAL

15-MINUTE TAPED PROGRAM

featuring

THE GOSPEL TROUBADOURS

New Outstanding Male Trio

FREE

To Aid Your

NWMS

In Its JULY OFFERING for

SPANISH RADIO

Mention it to your NWMS president

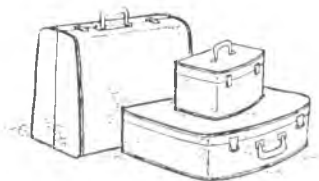
WRITE

COMMUNICATIONS COMMISSION

6401 The Paseo

Kansas City, Missouri 64131

Don't Take a Vacation This Summer— from EVANGELISM!!!



Take advantage of every evangelistic opportunity during these summer months:

- **Sundays, both morning and evening, press for souls.**
- **Boys' Camps**
- **Youth Camps**
- **Young Adult Retreats**
- **Girls' Camps**
- **Camp Meetings**
- **Laymen's Retreats**
- **Summer Revivals are not impossible with proper preparation.**

All of these can be effective means of evangelistic outreach. Get those whom you are trying to win involved in these programs and pray for the moving of God's Spirit in each.

Also, be alert to prospects for church membership during these months of activity!

??? HAVE YOU REPORTED ???

1. To your district superintendent the total number of new Nazarenes received during the Evangelistic Crusade for Children and Youth?
2. Those "Moving Nazarenes" to the Department of Evangelism? You may be the key to saving these members for Christ and the Church! Send the names and addresses to:

Moving Nazarenes, 6401 The Paseo, Kansas City, Mo. 64131.

Unbeatable Combination

TAKE A newspaper that is alert and a Nazarene pastor who has good press relations and a sense of "news" and something is bound to happen.

Rev. Maurice Palmquist of the Nazarene North Highlands Church in Sacramento asked the sheriff to address his Sunday school on the topic "What a Sheriff Thinks a Church Can Do to Help Cure Civil Unrest." Palmquist then invited the *Sacramento Bee* to cover the event.

It turned out to be an interesting news story. The sheriff called on citizens to let their school and governmental officials know they will not tolerate those who advocate overthrow of the American way of life.

He praised the large Nazarene turnout and declared:

"Your church is in contrast to some that seem to be going the other way. Certain ministers are turning their

churches into overgrown, hippie coffee shops, teaching kids not to believe in God and teaching them that they will not be punished for their sins.

"This is the most horrible thing I see happening today.

"We have lost somewhere along the line the idea that individuals are part of society and that society makes the rules for the good of all."

This was the second news story in a month that Mr. Palmquist and his church had helped to create in Sacramento. The other was a picture spread of a bunch of children that the newspaper took on "Roundup Day." The newspaper reported this program as an effort by the church to work against crime.

Brother Palmquist said that he had had several telephone calls following each story and that reader response in general was good.

O. JOE OLSON

STEWARDSHIP

A NEW CONCEPT OF DEFERRED GIVING INSURANCE POLICIES MAY BE GIVEN TO THE CHURCH . . .

Pastors should suggest to their laymen:

1. Any insurance agent will help write this provision.
2. The individual may deduct any and all premiums on that particular policy. This is approved by the Internal Revenue Service.
3. The church or any person could pay the premium if the insured was incapable of premium payment.
4. The church should be the owner and beneficiary of the insurance policy. The church or one of the departments may be designated owner: (local church, district, general church, colleges, World Missions Department, Home Missions Department, NMBF Department, Education Department).

What are the benefits?

1. The person of modest means can make a large gift when the policy matures.
2. The small monthly or annual cost of the policy makes this plan highly desirable.
3. The church can use the policy for collateral when borrowing money.

For further information write to—

**The General Stewardship Committee
6401 The Paseo
Kansas City, Mo. 64131**



IMPACT means “Immediate Personal Action for Christ.” Christians everywhere are interested in personal evangelism—IMPACT helps young people take immediate action.

Teen IMPACT: The handbook, *Teen Guide to Witnessing and Soul Winning*, is a “how to do it” manual of the technique of the two responsibilities. Other aids within the booklet are a seven-day devotional guide and list of witnessing aids. Two commitment cards are included.

Available from the General NYPS Office is information on district IMPACT projects such as gospel teams for use in home mission churches.

Young Adult IMPACT: The young adult phase of IMPACT is found in the Fellowship Evangelism emphasis. This is not a ministry to the existing group, but rather a ministry of the existing group. The General NYPS Office has a brochure on this personal evangelism project.

Local, zone, and district young adult retreats are primary IMPACT targets. A new Retreat Guide has been prepared and is available free of charge.

For information about local, zone, and district IMPACT activities for teens and young adults write

GENERAL NYPS Office
Church of the Nazarene
6401 The Paseo
Kansas City, Mo. 64131



FOLLOW THE TEAMS WITH YOUR PRAYERS

NAZARENE EVANGELISTIC AMBASSADORS

Team I

Coordinator: H. T. Reza

Evangelists:

Paul Martin—Europe
H. O. Espinoza—Nicaragua
Sergio Franco—Mexico

Musicians

Ray Moore
Steve Neilson

Team II

Coordinator: Paul Orjala

Evangelists:

Ponder Gilliland—Panama
Leslie Parrott, Europe
H. O. Espinoza—El Salvador
Sergio Franco—Guatemala

Musicians:

Gary Moore—Europe
David Uerkvitz

Team Members

Cleve Curry—BNC
Bayard Du Bois—NNC
Leroy Pepper—TNC
Padu Meshramkar—NTS
Paul Whittemore—ENC
Christopher Cope—BINC

Charles Westhafer, Jr.—ONC
Ron Benefiel—PC
Salvatore Scognamiglio—ENBC
Allan James—CNC
Roberto Garcia—San Antonio
Seminary
Phillip White—At large
(Oklahoma University)

Schedule:

June 3-6—Orientation
June 8-18—British Isles North
June 20-22—Holland
June 24—Switzerland
June 25—July 6—Italy
July 9-13—Nicaragua
July 15-20—Mexico (Guadalajara)
July 23-27—Mexico (Tijuana)

June 3-6—Orientation
June 8-22—British Isles South
June 24—July 6—West Germany and
Scandinavia
July 9-13—Guatemala
July 16-20—Panama

BOTH TEAMS:

July 28-30—Debriefing—Los Angeles Area
July 29—Ambassador Rally—San Diego
July 30—Final Ambassador Rally—Pasadena

TOMORROW I'LL BE GROWN

**I am one of the reasons
for planning ahead; for**



I want to belong to a church

Where there is a teacher for every class
Where teachers prepare their lessons
Where teachers call on absentees and prospects
Where Nazarenes know what they believe and why
Where teachers are looking for new ideas

**I will be a part of a church like that someday if you will plan ahead.
Begin today**

1. Appoint a CST director.
2. Establish a training committee.
3. Work out a two-year program of classes—schedule the classes—select the teachers and bring all recommendations to the church school board for approval.
4. Set goals for training.
5. Recognize those who train.
6. Remember the "now" generation.

HAVE YOU OFFERED A COURSE THIS YEAR??



Care to Join Us?

Twelve Nazarene Evangelistic Ambassadors and 42 Student Mission Corps volunteers will be spending the months of June and July on mission fields. Will your young people be joining them in interest and in prayer?

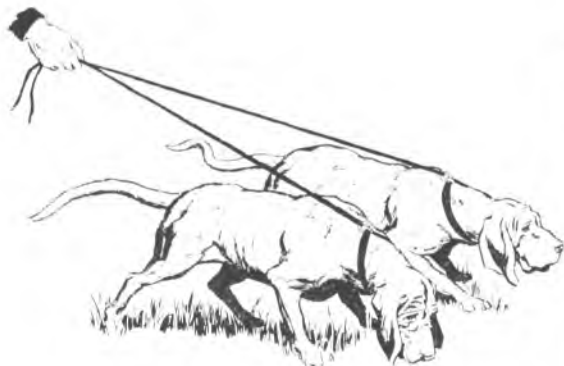
No
 No
 No
 No
 No . . .

If we've said it once, we've said it 100 times!
 NO Sunday school can afford to be without the
 in-depth diagnosis and worthwhile recommen-
 dations of a Sunday school CLINIC.

Interested? Contact your district Church Schools
 chairman, or write today to A. C. McKenzie,
 6401 The Paseo, Kansas City, Mo. 64131.

Department of CHURCH SCHOOLS

THEY'RE ON THE RIGHT TRACK!



IS YOUR
 SUNDAY SCHOOL???

HONOR SCHOOL PROGRAM

ADD

DEVELOP

VISIT

APPPOINT

NOTIFY

CONFER

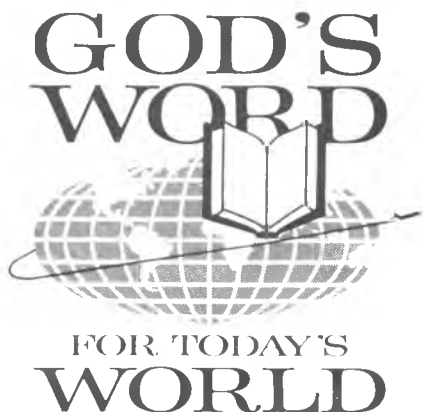
EVANGELIZE

ANNUAL PROJECTS

- ADD** Increase in enrollment and attendance.
- DVELOP** Present new credit in the Teacher's or Supplemental Study Training Program to at least 75 percent of members.
- VISIT** Maintain a weekly visitation program.
- APPPOINT** Add members and supernumeraries to witness a ratio of one for each 10 people enrolled in the school.
- NOTIFY** Write at least 75 percent of members born in the Teacher's Quarterly Report.
- CONFER** Hold at least one conference meeting each quarter.
- E** Have at least 75 percent of members make not less than two efforts to win unconverted or uncommitted people or their parents.

"BE AN HONOR SCHOOL"

TEACHER'S NEXT QUARTERLY REPORT DUE JULY 1.



**GET READY
TO ORDER THE
NEW REVISED
SUNDAY SCHOOL
LITERATURE FOR
YOUR SCHOOL**

- Study the order blank listing the revised literature which will be sent to the person in your school who orders your literature about June 20.
- Read the explanatory material enclosed with the order blank.
- Discuss the changes with your staff. Show them the color insert in the June "Church School Builder."
- Order plenty of each item. Be sure to order one of the new "Teaching Resources" packets for each teacher.
- Return the order blank to the Publishing House not later than July 15.

The new curriculum year begins in September.

SOMETHING TO TRUMPET ABOUT



Photo by Harold M. Lambert

$\frac{3}{4}\%$ INTEREST BONUS ON GENERAL CHURCH LOAN FUND SAVINGS TO BE PAID IN 1969

Effective Interest, Including Bonus:

$4\frac{3}{4}\%-5\frac{3}{4}\%$

**USE THE POSTER MAILED TO ALL PASTORS
to let your people know
on Father's Day, June 15,
or some other Sunday in June
Deposit your church building fund to help others build
Write to CHURCH EXTENSION for information
6401 The Paseo, Kansas City, Mo. 64131, U.S.A.**

VBS Missionary Offerings*

HELP NEW CHURCHES HAVE A VACATION BIBLE SCHOOL

- Provides materials for the first VBS for churches less than five years old.
- Helps youth teams in college-district cooperation hold VBS in new home mission areas, inner-city, etc.

♦One-half of offering for World Missions project; one-half for Home Missions Pioneer VBS projects

HELP RAISE

\$200,000 in Approved 10 Percent Missionary Specials for

HOME MISSIONS

**Our general superintendents approved
10 percent Missionary Specials with which to buy**

LANDS

(Locating Another Nazarene Development Site)

**FORTY (40) \$5,000 SPECIALS are being sought
20 CHURCHES and 20 DISTRICTS
could each lift a \$5,000 SPECIAL**

**These Mission Specials should be marked, "L A N D S,"
and sent to the General Treasurer as Home Missions Specials.**

COMPLETE!

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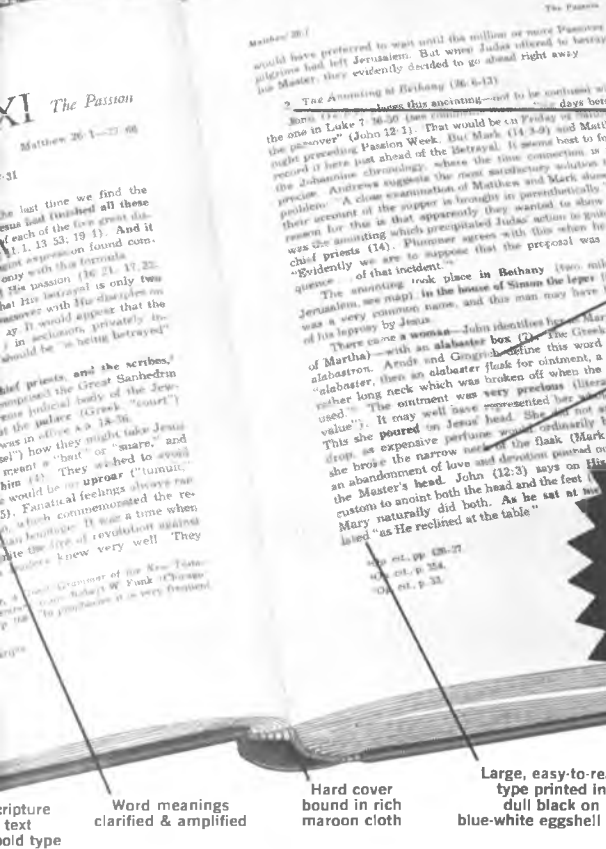
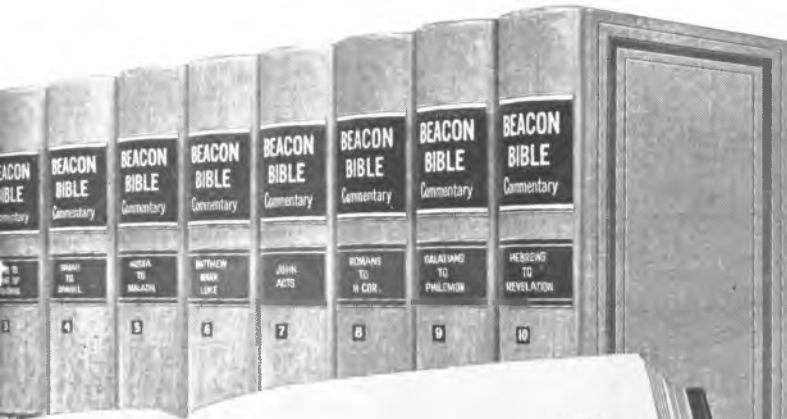
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Q. I am a widow, 61 years of age. My husband died 10 years ago and I have been receiving widow's benefits through Social Security. If I remarry now, will my widow's benefits from Social Security cease?

A. A widow who is unmarried at age 60 retains her right to widow's benefits from Social Security even though she remarries later.

Q. I am an ordained minister, but never did choose to sign the waiver that would bring my ministerial earnings under Social Security. Now that the law has been changed, am I required to pay Social Security?

A. Yes, you are required by law to pay Social Security tax on your ministerial earnings. The law has been changed regarding the minister's earnings. And since January, 1968, all ministers automatically came under Social Security, whether they had signed the waiver or not.

Q. I've always paid my Social Security tax as a minister at the end of the taxable year and nothing has ever been said. However, one of my minister friends said that I should now report it each quarter. Is this true?

A. Yes, it is true. By law, the minister is now required to report his Social Security quarterly in advance. This is filed along with his federal income tax report, which is also made quarterly in advance. Failure to do this may result in the minister being penalized for not filing correctly.

Q. I work in secular work in addition to my ministerial services. At my secular job they take out more than enough withholding tax to cover my federal income tax, both for my secular work and the ministry, and my Social Security tax for the ministry. Do I still have to report quarterly in advance?

A. No. If enough, or more than enough, is being withheld to cover all of these taxes, you do not have to report your ministerial earnings quarterly in advance on your ministerial Social Security and your federal income tax.

The information contained on this page each month is a means of information for the Nazarene minister and his family. If you have questions, please send them to Dean Wessels, Department of Ministerial Benevolence, 6401 The Paseo, Kansas City, Mo. 64131, and we will try to answer your questions in this monthly feature.



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Rte. 1
Alexander City, Ala. 35010

Rev. Charles H. Hare, Aug. 11
2029 Marquette
Saginaw, Mich. 48602

Rev. Mrs. O. H. Harrington, Dec. 27
453 Cornish Dr.
Nashville, Tenn. 37207

Rev. Leroy Harris, June 19
723 E. Bird Ave., Apt. 1
Nampa, Idaho 83651

Rev. Ronald E. Harris, Apr. 14
11209 38th St.
Edmonton, Alberta
Canada

Rev. Raymond W. Harrison, Jan. 26
2401 W. Luke Ave.
Phoenix, Ariz. 85015

Rev. Rose B. Harrison, May 15
3122 Bishop
Little Rock, Ark. 72206

Rev. Daniel F. Harvey, Feb. 5
6396 W. 2nd St.
Desert Hot Springs, Calif. 92240

Rev. C. I. Harwood, Feb. 14
980 Hammond St.
Flint, Mich. 48503

Rev. Dorothy Hasselbring, Aug. 8
Box 12
Woodland, Ill. 60974

Rev. Lela H. Hatfield, July 14
334 Halliday Ave.
San Antonio, Tex. 78210

Rev. Miss Alice Hawkins, July 4
c/o Roselawn Retirement
Glenfield, Rd.
New Albany, Miss. 38652

Rev. Dorothea M. Hayter, Dec. 4
245 E. Casgrove
Nashville, Mich. 49073

Rev. Frederick M. Henck, Apr. 19
57 S. Third St.
Oxford, Pa. 19363

Rev. C. W. Henderson, Sept. 17
c/o Devert Herman
3901 S. Curtis
Boise, Idaho 83705

Rev. Pasco M. Henderson, Dec. 11
6001 W. Belmont Ave.
Glendale, Ariz. 85301

Rev. Amelia H. Hendricks, Jan. 14
1801 E. Elizabeth St.
Pasadena, Calif. 91104

Rev. Nona B. Hendrickson, Feb. 10
Rte. 2
Conway, Ark. 72032

Rev. C. W. G. Heppell, Oct. 25
2764 Mountain View St.
Abbotsford, British Columbia
Canada

Rev. M. R. Hershberger, Sept. 28
3328 Robin Ave. S.E.
Canton, Ohio 44707

Rev. Ralph W. Hertenstein, July 27
13262 Sandra Pl.
Garden Grove, Calif. 92640

Rev. Lillie B. Herwig, Oct. 21
1309 Sinolga Ave.
Pasadena, Calif. 91104

Rev. S. R. Hodges, Dec. 8
710 Mercer St.
Quanah, Tex. 79252

Rev. J. W. Hoffer, Feb. 6
Star Rte., Pine Crest Camp
Saco, Mo. 63669

Rev. Robert Holderby, Dec. 13
4246 Homewood
Riverside, Calif. 92506

Rev. A. D. Holt, Jan. 17
3906 Sauls Dr.
Greensboro, N.C. 27401

Rev. Mrs. Lulu B. Homer, Dec. 12
319 E. Park
Spencer, Ia. 51301

Rev. H. H. Hooker, Nov. 7
Rte. 3, Box 602
Gardendale, Ala. 35071

Rev. Amos M. Hoover, Nov. 8
Box 389
Deming, N.M. 88030

Rev. Bert Hotchkiss, Feb. 20
Hilda, Mo. 65670

Rev. Frank Houghtaling, Feb. 14
R.F.D.
Grand Haven, Mich. 49417

- Rev. E. R. Houston, Sept. 22
108 N.E. Cindy Ln.
Burleson, Tex. 76028
- Rev. A. S. Howard, May 21
4108 Ann Arbor
Oklahoma City, Okla. 73122
- Rev. Oscar Hudson, Apr. 24
1534 N. Altadena Dr.
Pasadena, Calif. 91107
- Rev. Maggie M. Hunley, July 8
1402 S. "B" St.
Richmond, Ind. 47374
- Rev. Charles F. Hunt, July 28
P.O. Box 26
Sligo, Pa. 16255
- Rev. Edward S. Hurd, Sept. 6
25 Santiago St.
Providence, R.I. 02907
- Rev. Ludon Hutto, Aug. 5
P.O. Box 965
Pineville, La. 71360
- Rev. Bertha D. Ihrig, May 15
2910 Wingate Ave.
Nashville, Tenn. 37211
- Rev. Mrs. Lura H. Ingler, Oct. 9
180 George M. Cohen Blvd.
Providence, R.I. 02903
- Rev. Mrs. Marion Instone, July 24
7506 Ethel Ave.
Richmond Heights, Mo. 63117
- Rev. Lorán Irby, Nov. 3
Route 2
Vicksburg, Mich. 49097
- Rev. D. O. Ireland, Oct. 6
40 Grant Avenue
Pittsburgh, Pa. 15202
- Rev. Mrs. Hazel I. Irwin, Apr. 16
14533 Gracebee Ave.
Norwalk, Calif. 90650
- Rev. H. H. Isham, Nov. 18
501 S. Kansas
Plainville, Kans. 67663
- Rev. John A. James, Apr. 13
12815 C. Oak St.
Whittier, Calif. 90602
- Rev. Eula Wright Jay, Aug. 10
11 Crest Ave.
Clearwater, Fla. 33515
- Rev. Henry B. Jensen, Oct. 24
2124 N.E. 56th Ct.
Apt. 108
Ft. Lauderdale, Fla. 33308
- Rev. James A. Jessamy, July 24
404 Madison St.
Brooklyn, N.Y. 11221
- Dr. Harry E. Jessop, Mar. 7
381 Valencia Blvd.
Largo, Fla. 33540
- Rev. C. B. Johnson, Aug. 12
Box 114
Kearney, Neb. 68847
- Rev. Miss Lillian Johnson, Nov. 24
North Shore Manor
Loveland, Colo. 80537
- Rev. Cora W. Jones, Oct. 17
R.F.D. 3, Box 262
Wauseon, Ohio 43567
- Rev. Daniel D. Jones, May 17
3012 30th St.
Lubbock, Tex. 79410
- Rev. Henry S. Jones, Mar. 16
Rte. 6, Box 446
Hot Springs, Ark. 71901
- Rev. James W. Jones, Aug. 12
10 Thomas Dr.
Sumter, S.C. 39150
- Rev. Mrs. Ruth Jones, July 4
315 Harmon
Danville, Ill. 61833
- Rev. Alroma B. Jurich, June 26
1215 Dominion Ave.
Pasadena, Calif. 91104
- Rev. S. Kaechele, Dec. 17
4737 34th St.
Red Deer, Alberta
Canada
- Rev. A. H. Kauffman, July 22
1212 W. Lavender Ln.
Arlington, Tex. 76010
- Rev. William D. Kelley, Apr. 6
1326 N. Sonoita
Tucson, Ariz. 85716
- Rev. C. T. Kennedy, Sept. 26
Rte. 1, Box 73 A
Elkins, Ark. 72727
- Dr. Clifford E. Keys, Oct. 15
60 Lester Ave., Apt. 1007
Nashville, Tenn. 37210
- Rev. Joseph E. Kiemel, Oct. 25
940 S.E. River Rd. Space B-4
Gladstone, Ore. 97027
- Rev. Olive P. Kilshaw, Mar. 26
7878 13th Ave., Apt. 2
Burnaby 3, British Columbia
Canada
- Rev. William N. King, Mar. 23
667 Ellis St.
Penticton, British Columbia
Canada
- Rev. Hattie V. Kinlen
2143 Swallow Hill Rd.
Pittsburgh, Pa. 15220
- Rev. Alice T. Kirk, May 12
3389 Morgan St.
Ashland, Ky. 41101
- Rev. John H. Kock, May 21
6211 N. "A" St.
Spokane, Wash. 99208
- Rev. Samuel C. Krikorian
1065 Queen Anne Pl.
Los Angeles, Calif. 90019
- Rev. Ruth F. Labrot
218 Trimfoot
Farmington, Mo. 63640
- Rev. Mrs. H. T. Lafferty, Jan. 22
2416 Ave. "C"
Brownwood, Tex. 76801
- Rev. Alfred J. Laird, Oct. 10
153 Schonhardt St.
Tiffin, Ohio 44883
- Rev. Charles H. Laird, Dec. 9
1496 Flagami Terr.
Deltona, Fla. 32703
- Rev. Horace N. Land, Dec. 14
1740 Loma Vista
Pasadena, Calif. 91104
- Rev. G. A. Lankford, Oct. 6
Box 52
Waldron, Ark. 72958
- Rev. C. P. Lanpher, June 11
34 Lynde St.
Plattsburgh, N.Y. 12901
- Rev. Sterling C. Lansdowne, Oct. 2
1508 Laura Ave.
Wichita, Kans. 67211
- Rev. E. W. Larrabee, Apr. 13
3103 Montrose Ave.
Rockford, Ill. 61103
- Rev. Hughie R. Lee, Sept. 15
Star Rte., Box 1068
Lucerne Valley, Calif. 92356
- Rev. Mason K. Lee, Nov. 18
217 Division St.
Huntington, W. Va. 25707
- Rev. Mrs. Helen M. Lehman, Apr. 21
1644 Logan St.
Portsmouth, Ohio 45662
- Rev. Lola B. Lepley, Sept. 24
52 W. Columbia
Orlando, Fla. 32806
- Rev. Everett E. Lewis, Nov. 13
305 N. Shepherd
Fronton, Mo. 63650
- Rev. Florence E. Lewis, Mar. 2
6177 Hilltop Dr.
Pensacola, Fla. 32504
- Rev. P. A. Lewis, May 13
Rte. 3, Box 320
Conway, Ark. 72032
- Rev. T. T. Liddell, Sept. 21
7554 Lewis St.
Temperance, Mich. 48182
- Rev. Charles E. Ling, June 16
465 W. Iowa St.
Tucson, Ariz. 85706
- Rev. Adela B. Lind, Oct. 1
Box 224
Litchfield, Neb. 68852
- Rev. W. E. Little, Aug. 21
4426 Lever
Marysville, Calif. 95901
- Rev. William H. Long, June 3
209 N. East St.
Olney, Ill. 62450
- Rev. Nellie Loness, Dec. 2
10237 Duke Dr.
St. Louis, Mo. 63136
- Rev. Alfred J. Loughton, Mar. 4
2136 McKenzie Rd.
Abbotsford, British Columbia
Canada
- Rev. W. H. Lowry, Feb. 28
515 Fairview St.
Nampa, Idaho 83651
- Rev. H. T. Lummus, May 24
Rte. 1, Box 17 B
Jena, La. 71342
- Rev. Robert A. Lundgren, Jan. 19
4491 Balsam St.
Las Vegas, Nev. 89108
- Rev. J. H. MacGregor, Mar. 14
General Delivery
Pefferlaw, Ontario
Canada
- Rev. Walter S. MacPherson
320 Enmons Rd.
Box 289-C, Rte. 1
Flanders, N.J. 07836

Rev. R. H. McCart, Apr. 11
5017 W. 41st Ave.
Denver, Colo. 80212

Rev. Gertrude McCaskill, July 14
1917 Maryland Ave.
Little Rock, Ark. 72202

Rev. W. J. McClure, Jan. 31
1301 N. Creek
Dewey, Okla. 74029

Rev. W. B. McCollam, Feb. 2
1410 Grand Ave.
Canon City, Colo. 81212

Rev. Paul A. McGuire, June 17
P.O. Box 207
Willow Creek, Calif. 95573

Rev. C. K. McKay, June 19
P.O. Box 152
Hernando, Fla.

Rev. John W. McLain, Aug. 26
Melody Manor Mobile Home Park
80 Overbrook Rd.
Asheville, N.C. 28805

Rev. C. J. McNichol, Oct. 25
95 Nelson St.
Meaford, Ontario
Canada

Rev. R. L. Major, Mar. 2
Rte. 3, Box 311
South Haven, Mich. 49090

Rev. Edwin C. Martin, May 24
Rte. 3, Box 18-A
Denton, Md. 21629

Rev. Miss Elsie G. Martin, July 14
208 E. Market St.
Spencer, Ind. 47460

Rev. Virgil J. Martin, Jan. 25
3652 Beauville Ave.
El Monte, Calif. 91731

Rev. Wesley Martin, Nov. 10
Rte. 1, Box 117
Worthington, Ind. 47471

Rev. William G. Martin, Oct. 14
604 E. Higham
St. Johns, Mich. 48879

Rev. Thomas K. Matthews, June 9
806 Arcadia Ave.
Arcadia, Calif. 91106

Rev. Maude Maynard, Sept. 22
P.O. Box 468
Catlettsburg, Ky. 41129

Rev. B. H. Mead, May 17
R.D. 1
Oil City, Pa. 16301

Rev. Alfred E. Meek, Jan. 12
4201 N. Peniel
Bethany, Okla. 73008

Rev. L. D. Meggers, Apr. 3
4300 Soquel Dr., Space 93
Soquel, Calif. 95073

Rev. Ralph G. Merritts, Oct. 2
696 Sheryl Dr.
Pontiac, Mich. 48054

Rev. E. D. Messer, Aug. 18
Rte. 1, Box 184
c/o R. E. Summers
Abilene, Tex. 79601

Rev. Haley Messer, Aug. 18
19326 Leeside
Glendora, Calif. 91740

Rev. Louis E. Mether, Aug. 10
800 Benton St.
La Porte City, Ia. 50651

Rev. Mrs. Laura Meyer, May 17
649 8th St. N.E.
Valley City, N.D. 58072

Rev. Edward E. Mieras, Feb. 6
15717 S. Woodruff, No. 27
Bellflower, Calif. 90706

Rev. Grace Milby, Feb. 24
7404 Montclair
Godfrey, Ill. 62035

Rev. Daisy L. Millen, Jan. 11
518 Willamette St.
Oregon City, Ore. 97045

Rev. Arthur A. Miller, Jan. 7
209 N.E. "B" St.
Bentonville, Ark. 72712

Rev. Esther Miller, May 19
1593 E. Colorado Blvd., Box G
Pasadena, Calif. 91109

Rev. Felix R. Miller, Apr. 14
325 E. Midway St.
Jackson, Ala. 36545

Rev. P. J. Miller, Nov. 1
842 S. Grant St.
Palmyra, Pa. 17078

Rev. Ray S. Miller
48 Crest Ave.
Walnut Creek, Calif. 94529

Rev. William R. Miller, Oct. 31
1425 Lexington
Fort Smith, Ark. 72901

Rev. Miss Aurelia Moore, Jan. 22
Chas. W. Brantley Homes
Apt. 702-B
Dublin, Ga. 31021

Rev. Dick Moore, Nov. 28
3440 S. Liberty
Tucson, Ariz. 85713

Rev. J. E. Moore, July 2
1103 S. Waverly Dr.
Dallas, Tex. 72508

Rev. J. Irvin Moore, Jan. 17
626 Brandon Ave.
Celina, Ohio 45822

Rev. T. J. Moore, Aug. 13
Harpersville, Ala. 35078

Rev. Minnie E. Moorehead, Dec. 24
R.R. 1
Paulding, Ohio 45879

Rev. Vura M. Morris, Feb. 18
5112 Manhasset Dr.
San Diego, Calif. 92115

Rev. Harry W. Morrow, Feb. 11
Manville, Ill. 61339

Rev. Samuel L. Mosley, Dec. 11
2208 Dawes Pl.
Overland, Mo. 63114

Rev. Leroy A. Moyer, Jan. 12
3632 Western Reserve Rd.
Canfield, Ohio 44406

Rev. Hartley E. Mullen, Sept. 12
Port Maitland, Yarmouth Co.
Nova Scotia
Canada

Rev. Dellet B. Murphey, Nov. 14
3808 N. College
Bethany, Okla. 73008

Rev. Samuel G. Muse, Oct. 26
Rte. 1
Nancy, Ky. 42544

Rev. Mrs. Fred C. Myer, Feb. 12
P.O. Box 1012
Punta Gorda, Fla.

Rev. V. L. Nabors, Mar. 19
78 Lester Ave.
Nashville, Tenn. 37210

Rev. Nettie W. Neff, June 8
Box 16
Manteca, Calif. 95336

Rev. Wade L. Nelson, Dec. 28
21 S.W. 40th St.
Oklahoma City, Okla. 73109

Rev. C. A. Newby, Feb. 28
607 Orange Ave.
Ocoee, Fla. 32761

Rev. Chester A. Newcome, Aug. 19
848 Caldwell St.
Zanesville, Ohio 43705

Rev. Fred C. Nicholson, Aug. 19
661 W. Third
Lebanon, Mo. 65536

Rev. George H. Nicholson, Aug. 24
551 S. Oak
McPherson, Kans. 67460

Rev. C. E. Nix, Aug. 20
Rte. 1
Horatio, Ark. 71842

Rev. R. A. Noakes, Mar. 8
4614 S. Travis
Amarillo, Tex. 79110

Rev. Mrs. Elsie G. Norris, June 29
519 Villa Rd.
Newberg, Ore. 97132

Rev. P. C. Norton, Aug. 24
278 S. 4th Ave.
Brighton, Colo. 80601

Rev. Arthur Nutt, Oct. 8
118 S. Jackson
Olney, Ill. 62450

Rev. E. C. Oney, July 12
3404 Morgan Ave.
Ashland, Ky. 41101

Rev. Leon C. Osborn, Nov. 20
6355 N. Oak Ave.
Temple City, Calif. 91780

Rev. Theodore Ova, June 30
1116 6th Ave. N.E.
Brainerd, Minn. 56401

Rev. H. E. Oxford, Apr. 27
P.O. Box 5237
Little Rock, Ark. 72206

Rev. D. E. Palmer, Nov. 18
311 W. Main St.
Prescott, Ark. 71857

Rev. J. W. Parkins, Apr. 25
R.D. 2, Box 264
Bethlehem, Pa. 18017

Rev. Rufus M. Parks, Dec. 23
1801 Arrow Ln.
Garland, Tex. 75040

Rev. Lida E. Parris, June 19
Box 173
Clendenin, W. Va. 25045

Rev. Thomas M. Patterson, Apr. 12
R.F.D. 1, Box 46
Dover, Tenn. 37058

Rev. William J. Pellow, Dec. 24
 R.D. 1, Box 302
 Mapledale
 Franklin, Pa. 16323

Rev. Joseph R. F. Penn
 116 Ivy St.
 Nampa, Idaho 83651

Rev. W. A. Penner, Sept. 7
 1628 N. Oxford
 Pasadena, Calif. 91104

Rev. Vincent B. Pershing, July 7
 190 Cumberland Blvd.
 Sewell, N.J. 08080

Rev. W. A. Peterson, Dec. 19
 Box 37
 Sedgewick, Alberta
 Canada

Rev. Lee P. Phillips, Jan. 24
 4016 Speight St.
 Waco, Tex. 76711

Rev. Willie R. Platt, Mar. 27
 Bankhead, Apt. 27
 Jasper, Ala. 35501

Rev. Stephen J. Polly, Nov. 15
 516 Fountain Ave.
 Georgetown, Ky. 40324

Rev. Arthur G. Pool, Aug. 22
 750 E. Carson, Box 116
 Torrance, Calif. 90502

Rev. Alfred Poole, Sept. 13
 1024 Amity
 Nampa, Idaho 83651

Rev. Mrs. Maude M. Poole, Feb. 3
 1024 Amity
 Nampa, Idaho 83651

Rev. Ray E. Poole, Aug. 19
 13397 Robin Ct.
 Yucaipa, Calif. 92399

Rev. A. D. Potter, Oct. 8
 12 Stewart Park
 Nitro, W. Va. 25143

Rev. F. A. Powell, Sept. 21
 313 N. Foch St.
 Truth or Consequences, N.M. 87901

Rev. William L. Prater, Dec. 22
 526 N. Third St.
 Sapulpa, Okla. 74066

Rev. D. E. Pritt, May 29
 Rte. 2, Box 77
 Medina, Ohio 44256

Dr. Wallace S. Purinton, July 30
 711 S.E. 15th
 Pompano Beach, Fla. 33062

Rev. A. E. Pusey, Jan. 16
 R.F.D. 1
 Circleville, Ohio 43113

Rev. Hugh Putnam, Oct. 24
 665 Court St.
 Caro, Mich. 48723

Rev. Floyd E. P. tney, Aug. 27
 207 S. Millwood
 Wichita, Kans. 67213

Rev. Joseph F. Ransom, Oct. 3
 5440 N. Coclin
 Arcadia, Calif. 91046

Rev. C. E. Rawson, Sept. 4
 667 Ellis St.
 Penticton, British Columbia
 Canada

Rev. Lewis S. Redwine, June 3
 709 Baird St.
 Cleburne, Tex. 76031

Rev. Fred J. Reed, Nov. 15
 R.F.D. 3
 Napoleon, Ohio 43545

Rev. Geneva N. Reese, Jan. 10
 2447 Forest Ave.
 Kansas City, Mo. 64108

Rev. John D. Reid, Feb. 6
 1225 McCullough Ave. N.E.
 Huntsville, Ala. 35801

Rev. C. Don Reynolds, Nov. 22
 P.O. Box 431
 Black Diamond, Wash.

Rev. Jeff E. Reynolds, July 31
 807 Washington St.
 Rockport, Ind. 47635

Rev. A. Gordon Rice, Aug. 13
 559 Hilltop Ave.
 Bradley, Ill. 60915

Rev. John Rice, Sr., Mar. 17
 626 Fulton St.
 Wurtland, Ky. 41144

Rev. Ralph E. Rice, Nov. 26
 205 E. Monroe
 Bourbonnais, Ill. 60914

Rev. Richard R. Richey, July 24
 616 "R" St.
 Bakersfield, Calif. 93304

Rev. Bertha Righthouse, July 4
 Rte. 2
 Pomeroy, Ohio 45769

Rev. Hugh S. Rinehart, Apr. 24
 P.O. Box 965
 Brownwood, Tex. 76801

Rev. Josie Ritchea, Mar. 1
 P.O. Box 134
 Runnemede, N.J. 08078

Rev. Hoyt J. Roberts, Mar. 26
 1630 Acero St.
 Pueblo, Colo. 81004

Rev. Jamie O. Roberts
 (No address)

Rev. Milo L. Roberts, Oct. 24
 4505 Bethel St.
 Boise, Idaho 83704

Rev. Neil M. Robertson, Apr. 13
 9733 3rd Ave. N.W.
 Seattle, Wash. 98107

Rev. George T. Robinson, May 22
 Rte. 1, Box 286-X
 Sledge, Miss. 38670

Rev. Mrs. Lillian Robinson, Aug. 19
 1213 S. Eton
 Perryton, Tex. 79070

Rev. Verlin E. Robison, Dec. 1
 917 Jefferson Ave.
 Defiance, Ohio 43512

Rev. I. F. Rodeffer, Mar. 27
 1580 Andover Dr.
 Cheyenne, Wyo. 82001

Rev. G. Howard Rowe, June 28
 2115 N.E. 42nd Ct.
 Lighthouse Point, Fla. 33064

Rev. Clarence E. Rowland, May 7
 985 Corona St., No. 201
 Denver, Colo. 80218

Rev. Charles J. Rushing, Jan. 22
 430 W. 11th St.
 Concordia, Kans. 66901

Rev. J. A. Russell, July 2
 1934 Houston
 Grand Prairie, Tex. 75050

Rev. A. R. Rutledge, Feb. 9
 Rte. 2, Box 26
 Nampa, Idaho 83651

Rev. Lottie Rynearson, Apr. 28
 P.O. Box 35
 Corunna, Ind. 46730

Rev. R. L. Sallee, Jan. 15
 P.O. Box 107
 Grahm, Ky. 41142

Dr. Asa E. Sanner, July 7
 1230 Scioto Rd.
 Apt. 229-D
 Seal Beach, Calif. 90730

Rev. Fred Sartin, Oct. 21
 P.O. Box 905
 McComb, Miss. 39648

Rev. William Schroeder, Nov. 28
 724 15th Ave., S.
 Nampa, Idaho 83651

Rev. Bertha H. Schwab, Mar. 27
 2430 E. Washington St.
 Pasadena, Calif. 91104

Rev. Carmen Scott, Mar. 31
 62 Janie Ave.
 Lakeland, Fla. 33801

Rev. Lelia E. Scott, June 19
 8305 Upriver Dr.
 Spokane, Wash. 99206

Rev. N. Edward Scott, Mar. 11
 873 Cottonwood Rd.
 Banning, Calif. 92220

Rev. A. B. Scudday, June 9
 8823 Mt. Capote
 El Paso, Tex. 79904

Rev. Mrs. Laverta Seal, Jan. 11
 621 S.W. 33rd St.
 Oklahoma City, Okla. 73109

Rev. Rugy Ambrose Shank, Nov. 26
 1140 McDougal St.
 Fostoria, Ohio 44830

Rev. Charles I. Sharp, July 26
 529 Jessup
 Lansing, Mich. 48910

Rev. Curtis Shook, Nov. 10
 705 S. 3rd St.
 Ponca City, Okla. 74601

Rev. Miles M. Short, Oct. 10
 5008 N. Central Rd.
 Bethany, Okla. 73008

Rev. Wm. M. Sigafos, Oct. 13
 1930 Duval St., Lot 10
 Savannah, Ga. 31404

Rev. Harold Small, Nov. 8
 Star Rte.
 Owensburg, Ind. 47453

Rev. Thomas R. Smiley, June 18
 342 S. Jackson
 Oakland City, Ind. 47560

Rev. Bessie M. Smith, July 14
 221 S. Lowry St.
 Stillwater, Okla. 74074

Rev. Emma French Smith, Apr. 14
 212 S. Fourth St.
 Montebello, Calif. 90640

- Rev. Fred A. Smith, Nov. 5**
11645 S. Ramona Ave.
Hawthorne, Calif. 90250
- Rev. Harry W. Smith, July 21**
1424 N. St. Francis
W'ch'ta, Kans. 67214
- Rev. Howard Smith, Sept. 23**
3181 W. 71st St.
Cleveland, Ohio 44102
- Rev. Julius E. Smith, Aug. 29**
P.O. Box 224
Cordova, Ala. 35550
- Rev. Mrs. L. B. Smith, May 28**
312 63rd St.
Newport News, Va. 23607
- Rev. Lyman D. Smith, Nov. 1**
2517 E. Alta Vista
Tucson, Ariz. 85716
- Rev. Philip N. Smith**
Rte. 1
Fruitland, Idaho 83619
- Rev. A. Roeland Smits, Apr. 8**
Craigsville, W. Va. 26205
- Rev. M. M. Snyder, July 21**
Stanton Manor
1224 St. Charles Ave.
New Orleans, La. 70130
- Rev. Oscar Snyder, Mar. 13**
Box 1283
Ft. Saskatchewan, Alberta
Canada
- Rev. William F. Snyder, May 29**
P.O. Box 42
Dundee, Fla. 33838
- Rev. C. E. Soderholm, Jan. 19**
1226 9th Ave., S.E.
St. Cloud, Minn. 56301
- Rev. Wilbur A. Soward, Oct. 31**
511 Trevecca Towers
Nashville, Tenn. 37210
- Rev. L. E. Sparks, Jan. 1**
37 A Grand River St., N.
Apt. 4
Paris, Ontario
Canada
- Rev. Robert H. Spear, Sr., Apr. 8**
804 W. Hawthth St.
Tampa, Fla. 33604
- Rev. James R. Spittal, May 12**
81 E. 47th Ave.
Vancouver 15, British Columbia
Canada
- Rev. Edward C. Spruill, Oct. 5**
Star Rte., Box 836
Lucerne Valley, Calif. 92356
- Rev. Maud Spurlin, July 24**
4509 Ashworth St.
Lakewood, Calif. 90712
- Rev. Wm. E. Spurlock, Nov. 15**
809 S. Waldron Ave.
Avon Park, Fla. 33825
- Rev. Archibald Stanford, Sept. 15**
82 Wilson Ave., Apt. 12
Kitchener, Ontario
Canada
- Rev. Curtis L. Stanley, Sept. 30**
11 River St.
Kezar Falls, Me. 04047
- Rev. Thelma Steelman, May 31**
Box 294
Gilmer, Tex. 75644
- Rev. R. C. Stephens, Jan. 26**
2208 Bristol Ave.
Tampa, Fla. 33606
- Rev. Burton R. Stewart, May 21**
312 Ivy
Nampa, Idaho 83651
- Rev. Claude T. Stewart, May 3**
Rte. 1, Box 59
Florien, La. 71429
- Rev. E. L. Stewart, May 26**
Rte. 3
Decatur, Tex. 76234
- Rev. Fred Stockton, Feb. 21**
1001 N. Plains Park
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Rev. Esther G. Zimmerman, Oct. 20
609 W. Main
Edmond, Okla. 73034

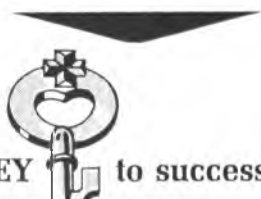
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Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

"But seek ye first . . ."

By Mrs. Frankie Roland*

IT IS ABSOLUTELY IMPOSSIBLE to seat 28 juniors around a table meant for six. I've tried it and today was no exception. Finally, I ended up letting them eat up the stairs, on the porch, on the steps, and in every possible place they could balance a plate. I wondered what I would do when cold weather came and they couldn't eat outside.

Unconsciously I walked through the house until I stopped on the very spot my long-dreamed-for dining table would stand. With tears of frustration I said aloud, "But I need it now, Lord!"

As I stood there I remembered what a general superintendent's wife had said to us preachers' wives in a session once. "Don't worry and fret for material things. Put God first and they will come." Then just this past summer at retreat my district superintendent's wife had spoken to us with the thought, "Pray for souls and for burdens for souls. Trust God for your needs."

As my juniors finished their supper and began calling for the treasure hunt I had promised, I stood very still and examined my heart. Yes, I felt I had put God first. I hadn't worried or fretted for material things, and I felt very clear in my soul over the matter. "But, Father," I prayed silently as two juniors began dragging me toward the door, "I need it badly, and I need it now." That was all, and I was gone in a whirlwind of juniors.

That evening as they sang a special for the revival, I forgot my frustrations in trying to seat 28 youngsters around a table for six.

The next week my husband needed to go to the city on business. Since we were to have our monthly zone pastors' supper there that evening, I decided to go along with him and shop.

After his business was completed he turned to me with, "Well, what would you like to do?" I hesitantly said, "Since we're not in a rush, could we just go around to different furniture stores and look at dining room tables?"

"Yes," he said, "we can look." (And he emphasized the "look.")

After we had looked in several stores and saw the hopelessness of making a purchase, it began to rain. As it was nearly time for our supper date, we decided to call it a day and headed for First Church.

There was one more store I wanted to check on before giving up, and it was on the way. As we drove up, the rain began to come down in torrents. My spirit was not to be dampened, however, as we waited for the rain to let up and I kept hearing loud sighs from the driver's seat.

As we browsed around in the huge store, I suddenly spied "my table"! It was exactly what I needed. It was an odd table; therefore they wouldn't have to "break up a suite," as I had been told by salesmen all afternoon. Also, I had a beautiful, red mahogany buffet that would match this table perfectly.

*Pastor's wife. Mound City, Mo.

My husband reluctantly began to examine it. "Real sturdy," he ventured. "And rollers," I added; "some of them didn't have."

By this time a salesman had arrived on the scene and began showing us all the added attractions. Among other things, it would seat 14 adults he told us.

I dared to ask the price. "Well, this table would normally be so-and-so," he started, "but you'll notice there is a flaw here." Neither my husband nor I could see a flaw and we'd been examining tables all afternoon.

"Just run your hand over here." He showed us. Sure enough, we could feel a flaw.

"This is not noticeable," he continued, "but I must show it to you to be honest, and the price is 25 percent off for that flaw."

I could hardly believe my ears. It sounded wonderful to me. When my husband at last tore me away, I silently claimed that table for my parsonage.

Throughout the evening I could not get away from it and ended each silent prayer with "... and, Father, You know I need it."

As the weeks went by, I could only say that "God *still* works in mysterious ways His wonders to perform."

It was not impossible for God to lay it upon the heart of a wealthy niece to send my husband a sizable check when he preached her aunt's funeral.

It was also not impossible for Him to lay it on my dad's heart to write me (the first time in years, since Mother does the writing) and enclose a nice check "for anything you need, Sis."

And it was not impossible for God to help the church people decide that "maybe this year our pastor's family would just as soon have cash for Christmas" instead of a gift.

Now, two months later, I'm trying to seat juniors around a table. They have grown to 32 now. They've gathered here for a chili supper before going to the rest home for a special song service.

It's also impossible to seat 32 juniors around a dining table for 14. It is possible, however, to get them all seated now with the help of the kitchen table and a few TV trays.

As we stacked chili bowls, got wraps on, and started out the door, I paused to look up to the stars. It was a beautiful night as Luke 12:31 came to my mind. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

Ladies, You Asked for It!

"There's just one thing missing in 'Queen of the Parsonage' page—ministers' wives need a page where they can ask questions concerning the problems *they* face" . . . "Couldn't we have an 'Idea That Works' corner like the men have?" . . . "My wife would like to see 'My Problem' for the parsonette" . . . Such are samplings from the many requests we have received along this line. So we would like to launch a new feature. If you have a problem or question peculiar to the parsonage life or family, or if you have a good idea (on entertaining evangelists, weddings, receptions, visitation, family altars, etc.) that you would share, why not send it in? Questions or problems which are real to you are probably shared by many others. Make them clear and to the point. "Ideas" should not be over 200 words, and a \$3.00 book certificate will be sent if the idea is published.

IN THE STUDY

SERMON OF THE MONTH

A Father Who Fostered the Faith

A Sermonic Satire

By Robert H. Scott*

SCRIPTURE Josh. 24:14-15

TEXT: Josh. 24:15b

Joshua had the audacity to think that he could speak for his entire family. Fathers today (and mothers, and even children) are enlightened; they know differently and better. They know that everybody speaks for himself, and if they don't know what to say, they can always check it out with the local liberty lovers who are so well-qualified to instruct.

Joshua was different. He hadn't had as much experience as we have had. He didn't see life as accurately. For one thing, he lived so long ago, so naturally he wouldn't know as much as we know. And he didn't have the advantage of our enlightening experiences. There was no Mario Savio, no roller derby, no *Playboy* magazine, no LSD, no Univac Computer (to help him find the right wife, of course), no Stokely Carmichael, no United Nations, no love-ins, no peaceniks. See, he was handicapped, real handicapped!

And when there came this day, this big day, this day that was wide-open for some healthy self-expression and total liberation from archaic molds of thinking, Joshua turned out to be one of those poor "thinking dads." He not only didn't keep his own thoughts quiet for just himself, or even for his own family (which would have been bad enough). He blew it out until everybody heard, and knew, and felt pressured,

and people couldn't even think quite so freely as they should have. He used the scare tactic. He said, "Just remember you were in a pretty big mess till you got to where you are now, and it was God that brought you here. And if you fool yourselves away from Him, you'll be right back in your own mess, only bigger.

"And what's more," he said, "there's some fixing up you need to do now. God is holy, jealous, demanding, and you're not making it with that kind of requirements. It'll cost you something, more in fact, if you make it with Him."

And then Joshua did a very bad thing. After laying it out for everybody else, he assumed the role of speaking for his whole family. He said, "Do what you will, but as for me and my house, we will serve the Lord." Strange, backward man, this Joshua! Strange vocabulary for a father of any age—or was it?

I. *To study him will tell you that "duty" was one of the words of Joshua's vocabulary.*

We're sort of working it out of ours, and aren't you glad? Duty is pressure—duty is pushy—duty is passé.

Sigmund Freud is our patron saint. He said, "Relax—live it up a little—shake off your old, narrow inhibitions. Your 'duty' is to do what comes naturally, and let your family do what comes naturally."

And Freud must have been right and Joshua must have been wrong. Look at how

*Pastor, First Church, Santa Ana, Calif.

much better off the world is, now that everybody's doing what comes naturally. We don't have to get in bondage now to heroes like Patrick Henry, the Apostle Paul, Nathan Hale, Francis Scott Key, Colin Kelly, Douglas MacArthur. These make us uncomfortable. They tear us away from the important things like the stock market. "Gunsmoke," and moonlighting.

We can get our heroes easier than this, like in coffeehouses among the liberated people, or from the likable Joe Pynes, or the lovable Louie Lomaxes, or for that matter from anyone of many nature worshippers, or athletic gods.

The last thing these would pressure us to do would be to accept bondage to "duty," especially duty to God. You must be wrong, Joshua, feeling the necessity of going on record like you did. It just has to be fanatical when a man will ignore something as important as his own wishes and impulses, and bow to the compulsion of some fabricated duty about stuff like "example" and "influence."

Why should a father feel any duty to disciplined living simply because a teen-age son is looking around for someone to follow and maybe would go straight if a dad would go straight and quit claiming to be something he isn't?

It's got to be a fanatic when a man will defy convention, cross swords with his family's potential friendship, look into the teeth of trends, directions, and the "establishment," and still say, "Go the way you choose, but I'm keeping time with the cadence of a different drummer! I'm bound by compulsion to a more dynamic duty. *As for me and my house, we will serve the Lord.*"

We're sorry for you, Joshua, we fathers and enlightened families of 1969; we pity you, don't we—or do we?

II. Obviously, there was a kindred word in Joshua's vocabulary, the word "determination." "... we will serve the Lord."

We know that's poor psychology. Dad's place is not to force leadership. Anyone who watches television, or goes to the movies, or listens to U.C.L.A. professors, knows that Dad's place is to be a gay sort of soul, always a bit detached, an ample provider for material things, but religiously avoiding anything resembling authority. And aren't you glad we've gotten that kind of father concept into operation? How else, I ask you, could we have the freedom to stand up for our rights against teachers,

policemen, labor and capital, church standards, the government and the draft, if we had the silly old authoritarian rigidities?

Who needs an authoritarian figure in his life anyway, or in his home, or in his society? Why not a little more freedom with regard to the laws, a little less restraint? Why not live without bondage, even to church attendance? Let us alone to do as we please! Haven't we brains of our own?

It's a wise father who avoids Joshua's error of imbalanced determination in making unbending declarations. Let's keep those homes out there flexible; let's keep those members of our families guessing what's coming next. Let's keep our leaders in society from getting any idea that anything, even law and order, are foregone conclusions. How else, I ask you, can we keep a free society? How else can we keep personalities from becoming too concrete? How else can we see things freely grow?

Look what happened to the three Hebrews of Daniel's day when they stuck their necks out. They were foolish enough to say, "We will not serve your gods . . ." They were thrown into a furnace of fire. It's true, they got out alive, but look how they disrupted the king's holiday. Think how much more the people would have thought of them if they hadn't made such spectacles of themselves, if they hadn't insisted on living with such determination.

And by the way, I wonder how much more intelligent I might have been if my father had been only a little more unbending in his attitudes. No, he didn't say to us, "You have to be Christians." Even he wasn't that foolish; but he let it be known that ours was to be a Christian home. If we had visitors or relatives on Sunday, he had the audacity to say, "We'll see you in a little while; we're going to church," and we did. If we had company overnight, even people who didn't claim to be religious, he had the "gall" to insist on the guests coming in with the family and reading from the Bible and praying before we went to bed.

He had so many ways of saying, "We cannot and will not force you to make this decision, but our home will be Christian, and it will operate on Christian principles," and it did. He was as insensible as Joshua! He firmly warped his children with a sense of respect and response to authority, even a sort of authoritarian concept of life. No wonder his family of seven children have never been able to think for themselves enough to get out of the Church and into the world.

Let's hope, Dad, that you don't get caught up in this "authoritarian" syndrome, with such an unbending determination. What a mess Joshua made of things because of that, didn't he?—or did he?

III. *And, oh, yes, there was this word in Joshua's vocabulary, "devotion."* Joshua said, "We will serve the Lord."

Of course, you have to admit there wasn't much of an alternative for him to offer. He couldn't take his family to the movies or the mountains, the beach or a ball game, the desert or Disneyland, on a Sunday afternoon. He nearly *had* to give money to the Temple future development program. He didn't have union dues to spend it on, or color television, or a third car, or a weekend cottage, or his retirement fund. They hadn't even opened the first golf course in Canaan by then. And Mrs. Joshua didn't have any nice club to belong to, and no outside places where she could go to work. And the girls lacked all assortments of activities to get involved in. And the boys were unenlightened about living seven days a week and escaping the clutches of their dear old dad. They were just a family not clued in on all the things we are clued in on.

They couldn't get along without each other or without God, like we have learned to do. Joshua had to say it! What else was there for him to say: "As for me and my house, we will serve the Lord?"

Devotion, discipline, dedication—all these were too firmly entrenched in the vocabulary of the Joshuas to be removed.

We've learned how to be fathers without them—and mothers—and sons—and daughters. Aren't we lucky? That's why we have such rapport with one another and love for one another. That's why we're winning our world to such high and noble principles. That's why people are just standing in line to get into churches, and give their money to them. That's why things like Communism and the liquor industry, and professional gambling, and topless entertainment, are having to spend such astronomical sums to get support.

We've outgrown Joshua's archaic ways. We've learned to live without having to say, "We will serve the Lord." There's plenty else to serve. And just look at how much better off we all are!

Dear old Dad, I hope you will keep your guard high against such things as Joshua fell for: duty, determination, devotion. Don't get caught up in Joshua's bondage. Don't feel compelled to parrot Joshua's words. It'll be so very different for you if you won't. You'll never be bothered by such things as convictions, and principles, and standards. Your family will never be hampered by such things as righteousness, goodness, and love. And you'll never have to bear the cross, and the shame, and pay the price, for being called, a "father who fosters the faith."

GLEANINGS

from the Greek



By Ralph Earle*

II Thess. 3:6-18

Ancient Hippies

Today the hippies constitute one of the saddest segments of American society. Instead of living orderly, disciplined lives they have forsaken work to engage in sit-ins and love-ins. But these flower children who talk volubly about love can also foment riots and break out in violent demonstrations.

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This is not a twentieth-century phenomenon. There were plenty of these people in the Graeco-Roman society of the first century, as writers of that day testify. There were even some in the Church. Paul had to warn the brethren at Thessalonica to disassociate themselves from "every brother that walketh disorderly."

The last word is the adverb *ataktos*, found only here and in verse 11. The cognate adjective occurs only in I Thess. 5:14, where KJV renders it "unruly"; that is, not living according to the rules. The verb *atakteo* derived from this is also a *hapax legomenon*, being found only in II Thess. 3:7 (the next verse here). There it is translated "behave disorderly." It will be seen, then, that these three cognate terms do not occur in the New Testament outside the Thessalonian letters. It looks as though there was a hippie community at Thessalonica!

This suspicion is given further support when we look at the contemporary usage of these terms. In their *Vocabulary of the*

Greek Testament, Moulton and Milligan note that the verb *atakteo* has the "original connotation of riot or rebellion." One is reminded of the riots and disorderly demonstrations precipitated by hippies on our university campuses. But the authors go on to say: "Like its parent adjective *atakto*, and the adverb, this verb is found in the NT only in the Thessalonian Epistles, where their context clearly demands that the words should be understood metaphorically. Some doubt, however, has existed as to whether they are to be taken as referring to actual moral wrong-doing, or to a certain remissness in daily work and conduct. . . . The latter view is now supported by almost contemporary evidence from the *Koine*." This evidence is found in a papyrus contract of apprenticeship (A.D. 66). The father agrees that if there should be any days when his son (the apprentice) "plays truant" or "fails to attend," he must later make up for them. Also in a papyrus of A.D. 183 a weaver's apprentice is bound to appear for an equivalent number of days in case he exceeds, from idleness or ill-health, the 20 days' vacation he is allowed during the year. These illustrations show that the verb *atakteo* was used in that day for being idle or failing to discharge one's responsibilities. For this passage (II Thess. 3:6) Arndt and Gingrich suggest the rendering "live in idleness."

"Follow" or "Imitate"?

The verb is *mimeomai* (v. 7). It occurs (in NT) only here, verse 9; Heb. 13:7; and III John 11. In the KJV it is always translated "follow." Likewise the noun *mimetes* (seven times in NT) is always "follower." But "follow" is *akoloutho*. The correct meaning of *mimeomai* is "imitate." Perhaps the best rendering here is "follow our example" (NASB).

"For Nought" or "Gratis"?

The Greek word is *dorean* (v. 8). It comes from the verb *didomi*, "give." So it means "as a gift, without payment, gratis" (A & G). *The Twentieth Century New Testament* (1900) translated it "without paying for it." That is still the best rendering (cf. Goodspeed, NEB, NASB). It is favored by Arndt and Gingrich.

"Chargeable" or "A Burden"?

The verb *epibareo* literally means "to put a burden on, be burdensome" (Abbott-Smith). In I Thess. 2:9 it is translated as here, "be chargeable." The only other place where it occurs in the New Testament

is II Cor. 2:5, where it is rendered "overcharge." Again *The Twentieth Century New Testament* gives the correct meaning: "so as not to be a burden upon any of you" (cf. A & G).

"Power" or "Right"?

The basic meaning of *exousia* (v. 9) was liberty of action or freedom of choice. Paul is saying that he was free to accept financial support. Later the word came to signify "right" or "authority." The correct meaning here is "not because we had not a right to receive support" (TCNT; cf. NASB).

"Not Busy but Busybodies"

In verse 11 there is a play on words in the Greek: "not at all *ergazomenous* but *periergazomenous*." This is brought out in the heading above about as nearly as can be done in English. Literally the Greek means "not at all working, but working around."

The second verb, *periergazomai*, is found only here in the New Testament. It means "to bustle about uselessly, to busy one's self about trifling, needless, useless matters." Thayer goes on to say that the verb is "used apparently of a person officiously inquisitive about others' affairs." Demosthenes employs it in that sense. This seems also to be the meaning in a papyrus letter written in A.D. 41 by the Emperor Claudius to the Alexandrians. In it he says: "And, on the other side, I bid the Jews not to busy themselves about anything beyond what they have held hitherto" (VGT).

"Have Company" or "Mix"?

The verb is a strong compound, *synanamignymi* (v. 14). Literally it means "to mix up together," and so "to associate with" (A-S). Perhaps the best translation is, "Do not associate with him" (NASB). In the New Testament it is used only here and in I Cor. 5:9. The idea that Christians, and especially pastors, should be "good mixers" is not exactly scriptural.

"Token" or "Mark"?

The Greek word is *semeion* (v. 17). It means "the sign or distinguishing mark by which something is known." Arndt and Gingrich translate the passage: "This is the mark of genuineness in every letter." The verse may be translated: "I, Paul, add this farewell in my own handwriting. Every letter of mine is signed in this way. This is the way in which I write" (TCNT).



TOWARD EXPOSITORY PREACHING

By Frank G. Carver*

Vindication Now Visible

Rom. 3:21-23, *But now . . . the righteousness of God has been manifested . . .* (All quotations from NASB unless otherwise indicated.)

INTRODUCTION

Dikaosune theou: as in 1:17 where the "righteousness of God" is being revealed in the gospel, *theou* is a subjective genitive. The righteousness belongs to God alone, but it is a righteousness into which man is taken up. It "shows God at work."¹ In verses 21-22, Paul is carefully and fully restating his theme of 1:17.

In the pertinent Old Testament contexts "righteousness" is the vindicating action of God in salvation: "The Lord has made known his victory [salvation], he has revealed his vindication [righteousness] in the sight of the nations" (Ps. 98:2, RSV; cf. 71:15-16; Isa. 45:21-25; 46:13; 51:5). In these passages "righteousness" "is not primarily an attribute of God or his people, but an activity whereby the right is asserted in the deliverance of men from evil."²

Pephanerotai, "has been manifested," is the perfect passive of *phaneroo*, which means "to become visible or known by being put in the light": "God's justice has been brought to light" (NEB). The perfect tense, which indicates "a consummated process,"³ focuses the manifestation of the "righteousness of God" in the cross of Christ, the act of God in history. There "Christ Jesus . . . became to us . . . righteousness" (I Cor. 1:30). The event of the Cross was "the demonstration . . . of His righteousness [*dikaiousunes*] . . . that He might be just [*dikaion*] and the justifier [*dikaionta*] of the one who has faith in Jesus" (3:26). Thus the phrase *dikaosune theou* means as well "the righteousness bestowed by God"⁴ (5:17; II Cor. 5:21; Phil. 3:9).

The "righteousness of God," then, can be described as that activity of God (1:17) by which He vindicates His cause and ac-

complishes His purposes among men. It stems from God as righteous and is a regal act of pardon (3:24-26; cf. I John 1:9; 2:1). Man is taken up into the "righteousness of God," into a new condition of life (II Cor. 5:15-17) whose merit is the cross of Christ (II Cor. 5:19) and whose substance is the Spirit of Christ. The resultant righteous character of a man is that of the rightness of his new relation to God (Phil. 3:9) and his possession of that right Spirit, the transforming Holy Spirit (II Cor. 3:18) who has been given to him (5:5).⁵

So in the gospel of the Son of God (1:9; 1:1-14), centered in the cross of Christ,

I. GOD'S VINDICATING ACTION IS BROUGHT TO NEW LIGHT (v. 21).

A. God saves men independent of the law (v. 21): *nuni de choris nomou*.

De is a particle of contrast, here strongly adversative. The contrast is not only logical but also temporal, understanding *nuni*, "now," as an adverb of time.⁶ "Something utterly new has entered history" in contrast to the condemnation of the law over the entire world of men as sinners which Paul has just pictured (vv. 19-20; cf. vv. 9-18).

Choris, "apart from," is an improper preposition meaning to be "without relation or connection with something."⁸ *Nomou* is the Mosaic law" as a code of commands. See 3:20, "the works of the law" (cf. 3:38; 4:6): "The new revelation of God's righteousness is . . . in no sense a mere development of the legalistic Judaism in which Paul had been brought up."¹⁰

But yet there is a relation to the law in its wider sense, for

B. God saves men in continuity with His previous revelation (v. 21): *marturomene hupo tou nomou kai ton propheton*.

Marturomene, "being witnessed," is a present passive participle and thus has the same time reference as "has been manifested" and is circumstantial to its action. The preposition *hypo* indicates the direct agent.

Tou nomou kai ton propheton, "the law and the prophets," refers to the "Holy Scriptures of the Jews"¹¹ (cf. Matt. 5:17; Luke 16:16; Acts 13:15). Paul has turned from one denotation of the word "law" to another: "Law in one sense pronounces the opposite of justification, the law in another sense preaches justification."¹² The stress as in 1:2 is on the continuity of God's revelation of His purposes in the

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Old Testament with their fulfillment in the gospel (cf. 1:17; 4:3, 6 ff.).

But what is that new light in which God's way of righting wrong can now be seen?

II. GOD'S VINDICATING ACTION IS BROUGHT TO THE LIGHT OF FAITH (vv. 22-23).

A. "God's way of righting wrong" is "effective through faith in Jesus Christ" (NEB, v. 22): *dia pisteos Iesou Christou*.

Dia with the genitive has the meaning of "through" and denotes the efficient cause,¹³ which is *pisteos*, trust or faith in the active sense. Leenhardt points out that Paul never says *dia ten pistin*, "which would suggest the idea that faith is an instrumental cause. Faith does nothing except to receive what is the gift of God"¹⁴ (cf. 4:11, 13; 9:30; 10:6; Phil. 3:9).

Iesou Christou is a genitive of object. "Jesus Christ," whose significance as the Object of faith is expounded in vv. 24-26, is the One in whom trust is placed for salvation (Gal. 2:16, 20; 3:22; Eph. 3:12; Phil. 3:9).¹⁵ But Christ is the Object of faith only as "He communicates Himself and becomes active in the very faith of which He is the object."¹⁶ Faith, then, is the complete surrender of a man to the grace of God in Christ and is thus only a response to God's act (4:16). If he could decide to make it of his own accord, he would remain in the domain of works. At the same time it is a basic decision of the will, an act in which the whole man is himself involved, while in the case of works he always stands beside what he accomplishes.¹⁷

B. "God's way of righting wrong" is "for all who have such faith" (NEB, vv. 22-23): *eis pantas tous pisteuontas . . . pantes gar hemarton . . .*

Eis pantas, "for all," is inclusive of *tous pisteuontas*, a participle in the present tense, indicating all "those who are actually putting their trust in Christ." As in 1:16 stressed is the fact that the "righteousness of God" is always at work when and where there is faith.¹⁸ Faith is effective no matter who the person believing is, "for there is no distinction."

Pantes gar hemarton, "for all have sinned," is aorist tense and views the sin of each offender as simply a past fact, and the sin of all an aggregate of facts constituting a past fact (cf. 1:18-3:20).¹⁹ This is the basis not only for the fact that all who have faith are justified, but also for

the fact that all must trust in Christ to be justified.

Husterountai, "fall short," is present tense, indicating a present, continuous condition.

Tes doxes tou theou, "the glory of God," is most probably the divine likeness or image man was created to bear (cf. I Cor. 11:7; II Cor. 3:18; 8:23).²⁰ To "fall short of the glory of God" is thus a definition of sin; man is sinful to the extent he departs from the image of God to which he is intended to conform.

CONCLUSION

When God vindicates His righteous purpose in the world, it is in the salvation of men. He reveals His true character, He vindicates the right, when He delivers men from the power of evil and puts them again in the right with himself. This "wrong-righting" action of God has been made clearly visible by Him in the Christ of the Cross. In contrast to the Jewish practice of the day, but not to God's previous revelation of His will, this deliverance is not apprehended by a legalistic conformance to a code, but through a personal trust in Jesus Christ, the once-for-all manifestation in history of God's righteousness. This faith commitment is the privilege, indeed the necessity, of all men. The universality of sin has constituted all men equally devoid of the full image of God.

¹³Gerhaard, Kittel, ed., *Theological Dictionary of the New Testament*, trans. by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), I, 203. Cf. the second of these studies on 1:16-17 in the *Nazarene Preacher*, March, 1969.

¹⁴C. H. Dodd, *The Epistle of Paul to the Romans*, *The Moffatt New Testament Commentary* (London: Collins, 1959, p. 40).

¹⁵H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (New York: The Macmillan Company, 1927), p. 202.

¹⁶William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 1957), p. 176.

¹⁷*Beacon Bible Commentary* (Kansas City: Beacon Hill Press of Kansas City, 1968), VIII, 557. Cf. pp. 41-43, 86-87.

¹⁸John Murray, *The Epistle to the Romans*, Vol. I, *The New International Commentary of the New Testament* (Grand Rapids: Wm. B. Eerdmans, 1959), p. 108.

¹⁹BBC, p. 85.

²⁰Arndt and Gingrich, p. 898.

²¹*Ibid.*, p. 544.

²²Dodd, p. 74.

²³Arndt and Gingrich, p. 545.

²⁴Murray, p. 110.

²⁵Arndt and Gingrich, p. 179.

²⁶Franz J. Leenhardt, *The Epistle to the Romans*, trans. by Harold Knight (Cleveland: The World Publishing Company, 1957-61), p. 99.

¹⁵Some argue for a subjective genitive, "the faithfulness of Jesus Christ." See Murray, pp. 363 ff., for a discussion and the relevant literature.

¹⁶Leenhardt, p. 100.

¹⁷Gerhaard Kittel, ed., *Bible Key Words*, X, *Faith*, trans. by D. M. Barton (London: Adam and Charles Black, 1961), 91.

¹⁸Murray, p. 111. The KJV translates a variant which if adopted would further support this point, "Unto all and upon all them that believe."

¹⁹BBC, p. 88.

²⁰See Murray, p. 112, for the other possible interpretations.

D. Spake in "tongues" (languages). All understood.

E. Purified hearts by faith (15:8-9).

IV. *The Holy Ghost given at other times* (10:44; etc.).

V. *The Holy Spirit's coming, whom Jesus said He would send, gives assurance that Jesus arrived in heaven.*

Illustration: A man returning to the Old Country told his brother, "When I get home I will send you the old family Bible." One day the Bible arrived. He knew then that his brother had reached home.

VI. *What Pentecost was to them it will be to us* (Acts 2:17-18, 39).

CONCLUSION

Yes, we can be filled with the Holy Ghost and have clean hearts. When He comes in, all that is unholy will go out.

—C. T. MOORE



Pentecost Sunday

What Pentecost Means

TEXT: Acts 2:1.

INTRODUCTION:

The Jewish Passover. The Sabbath after the Passover supper, a day of fasting. Then seven Sabbaths, and the day after the Sabbath was Pentecost. Fifty days. Jesus, our Passover, lay in the grave on the Jewish Sabbath. Was seen alive for 40 days from Resurrection to Ascension. The disciples tarried 10 days, making 50 days. Seven weeks and a day from the Resurrection to Pentecost.

I. *Jesus' Promise—*

- A. Another Comforter (John 14:16).
 1. "The Comforter, which is the Holy Ghost" (v. 26).
 2. The Comforter; He, a Person.
 3. Our Counselor, Helper, Intercessor, Advocate, Stand-by.
- B. Wait till He comes (Acts 1:4).

II. *Disciples' Response—*

- A. Continued in prayer and supplication (Acts 1:14)
 1. Pray—to earnestly ask.
 2. Supplicate—to entreat, to call upon humbly, to implore.
- B. With one accord in one place (2:1).

III. *Events at Pentecost* (2:2-4)—

- A. A mighty rushing sound from heaven (denotes power) filled all the house.
- B. "Cloven tongues like as of fire . . . sat upon each of them."
- C. "All filled with the Holy Ghost."

D. Spake in "tongues" (languages). All understood.

E. Purified hearts by faith (15:8-9).

IV. *The Holy Ghost given at other times* (10:44; etc.).

V. *The Holy Spirit's coming, whom Jesus said He would send, gives assurance that Jesus arrived in heaven.*

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Yes, we can be filled with the Holy Ghost and have clean hearts. When He comes in, all that is unholy will go out.

—C. T. MOORE

Suggestions for Father's Day

The Teachings of a Godly Father

TEXT: Prov. 4:1.

INTRODUCTION

- A. This is Father's Day.
- B. If we are to honor fathers, our fathers should be honorable men.

I. *"I was my father's son"—"He taught me"* (Prov. 4:3-4).

- A. This is "old stuff."
 1. "New stuff" may have quality.
 2. "Old stuff" must have quality.
- B. Teachings old, but new as the morning.

II. *"Get wisdom, get understanding: forget it not"* (4:5).

- A. "She shall preserve . . . and . . . keep thee," 4:6.
- B. She shall bring promotion and honor, 4:7-8.
- C. She shall give grace and glory, 4:9.
- D. She shall give you many years, 4:10.
- E. She shall keep you from falling, 4:12.

III. *"Enter not into the path of the wicked"* (4:14).

- A. "Avoid it, pass not by it, turn from it, and pass away," 4:15.
 - B. "But the path of the just is as the shining light, that shineth more and more unto the perfect day," 4:18.
- IV. "My son, attend to my words" (4:20).
- A. "Let them not depart from thine eyes," 4:21.
 - B. "They are life . . . and health," 4:22.
- V. "Keep thy heart with all diligence" (4:23).
- A. "For out of it are the issues of life," 4:23.
 - B. Be right in heart and you will be right in life.

CONCLUSION

"Honour thy father." Yea, such fathers are honorable and we can but honor them.

—C. T. MOORE

Honor Thy Father

TEXT: Eph. 6:2.

INTRODUCTION

- A. He is your father; you have some of his nature.
 - B. Dad, stern and kind.
 - C. The one who does without.
- I. *He feeds and gives with pleasure* (Luke 11:11, 13).
- II. *He pities his children* (Ps. 103:13).
- III. *He becomes a type of the Lord* (Ps. 103:130).
- IV. *Judgment to those who honor him not* (Lev. 20:9).
- V. *A wise son brings him gladness; a foolish son, grief* (Prov. 10:1; 17:25; 19:13).
- VI. *We should hear his instructions* (Prov. 4:1).
- VII. "Honor thy father . . . that thy days may be long" (Eph. 6:2; Exod. 20:12; Deut. 5:16).

—C. T. MOORE

"A Mother Hubbard Sermon"*

The following parodies the method upon which some parsons are said to construct their discourses.—ANONYMOUS.

*From *Heart Throbs*, Vol. 2, Chappell Publishing Co., Boston, 1911.

Brethren, the words of my text are:
Old Mother Hubbard, she went to the cupboard

To get her poor dog a bone;
But when she got there the cupboard was bare,

And so the poor dog had none.

These beautiful words, dear friends, carry with them a solemn lesson. I propose this evening to analyze their meaning, and to apply it, lofty as it may be, to our everyday life.

Old Mother Hubbard, she went to the cupboard

To get her poor dog a bone.

Mother Hubbard, you see, was old; there being no mention of others, we may presume she was alone; a widow—a friendless, old, solitary widow, yet did she despair? Did she sit down and weep, or read a novel, or wring her hands? No! *She went to the cupboard.* And here observe that she *went* to the cupboard. She did not hop, or skip, or run, or jump, or use any other peripatetic artifice; she solely and merely *went* to the cupboard.

We have seen that she was old and lonely, and we now further see that she was poor. For, mark, the words are *the cupboard*. Not "one of the cupboards," or the "right-hand cupboard," or the "left-hand cupboard," or the one above, or the one below, or the one under the floor; but just *the cupboard*—the one humble little cupboard the poor widow possessed. And why did she go to the cupboard? Was it to bring forth golden goblets, or glittering, precious stones, or costly apparel, or feasts, or any other attributes of wealth? *It was to get her poor dog a bone!* Not only was the widow poor, but her dog, the sole prop of her old age, was poor too. We can imagine the scene. The poor dog crouching in the corner, looking wistfully at the solitary cupboard, and the widow going to the cupboard—in hope, in expectation, maybe to open it, although we are not distinctly told that it was not half open or ajar—to open it for that poor dog.

But when she got there the cupboard was bare,

And so the poor dog had none.

When she got there. You see, dear brethren, what perseverance is. You see the beauty of persistence in doing right. *She got there.* There were no turnings and twistings, no slippings and slidings, no leaning to the right, or faltering to the left. With glorious simplicity we are told *she got there.*

And how was her noble effort rewarded?

The Nazarene Preacher

The cupboard was bare! It was bare! There were to be found neither oranges, nor cheesecakes, nor buns, nor gingerbread, nor crackers, nor nuts, nor matches. The cupboard was bare! There was but one, only one solitary cupboard in the whole of that cottage, and that one—the sole hope of the widow, and the glorious lodestar of the poor dog—was bare! Had there been a leg of mutton, a loin of lamb, a filet of veal, the case would have been different, the incident would have been otherwise. But it was bare, my brethren, bare as a bald head, bare as a newborn infant.

And O dear friends! Keeping in recollection what we have learned this day, let us avoid keeping dogs that are fond of bones. But, brethren, if we do, if Fate has ordained that we should do any of these things, let us then go, as Mother Hubbard did, straight, without cavorting or prancing, to our cupboard, empty though it be—let us, like her, accept the inevitable with calm steadfastness; and should we, like her, ever be left with a hungry dog and an empty cupboard, may future chroniclers be able to write also of us in the beautiful words of our text—and so the poor dog had none.

the old man so that his desire ripened into determination. This time he packed his traveling bag, made his way to the station, and made inquiry at the ticket counter as before. The agent got out his big book and traced up the schedules, listed the changes necessary, and as before finished with a statement of the cost. The old man was not well pleased with this last item, for he said, "I did not ask you how much is the fare. That item has kept me from seeing my loved ones for too long. All I ask now is that you sell me the ticket—I have determined to pay the fare."

So it is with us. We may desire to be perfect and holy, but there is always the cost that stops many of us. There is a great difference between desire and determination.

The rich young ruler had a desire but he lacked determination. Had he been determined to pay the price, Jesus could have saved his soul from its divided loyalties. He could have been a partaker of the rich Pentecostal experience. He could have gone out empowered, as the disciples did, to preach the gospel to the whole world. He could have had treasure in heaven if only he had been willing to give up his first love for a greater one.

—submitted by TOM CAMPBELL

A Good Illustration

An old man in West Virginia was left alone. His wife had died; his children had married and had moved to a western state to set up their homes. The old man was in fair financial circumstances, but he was frugal and careful about his expenditures. The children in the West had often asked him to come out and visit them and he always desired very much to go. Three times he went down to the railway station and made inquiries about train schedules and times. His was a small town, and he was a well-known person in the community. The railway agent therefore became accustomed to these inquiries, and always patiently gave the information in full detail, always concluding with a statement of the fare. Finally, one of the daughters from the West wrote to say that the grandchildren were growing up never having seen their grandfather, that the cares of homelife made it impossible for them to return to the old home, and that they were getting uneasy lest they should never see him again in this life. The letter moved

Hymn of the month

Dear Lord and Father of Mankind

No. 125, *Praise and Worship Hymnal*

The author, John Greenleaf Whittier, is better known as a poet than a hymn writer, but he wrote the words for at least 60 hymns which have been widely used. He was born to Quaker parents on a New England farm, working hard as a boy and lacking much formal education. Yet he was familiar with the Bible, and his godly parents instilled into him love for God and strong convictions to stand for the right.

When Whittier became editor of the *New England Review* and the *Pennsylvania Freeman*, his strong editorials against Negro slavery did much to convince the public that all men are created

equal, and helped greatly to bring about the emancipation movement in America.

The composer, Frederick Charles Maker, was born in Bristol, England, in 1844, lived his entire life there, and died there in 1927. Seventy-five years were spent as a singer, composer, and organist, known and beloved by all in his community.

BULLETIN



BARREL

*This article is taken from a
United States Marine publication—*

WHAT CAN WE DO?

The plaintive cry of the teen-ager is, What can we do? *We of the Marine Corps have a suggestion:*

Go home. Get off the streets. Wash windows, paint the woodwork, rake the leaves, mow the lawn, sweep the walk, wash the car, learn to cook and sew, scrub the floors, build a boat, get a job, help the minister, assist the poor, study, read a good book.

Your parents do not owe you entertainment. Your town does not owe you recreational facilities. The world does not owe you a living!

You owe your parents a lot however. You owe the world your time and talents, and these should be devoted to trying to see to it that no one will ever have to go to war again . . . that no one will have to be in poverty, or be sick or lonely again.

In plain words, *we Marines say to you teens: Grow up! Quit acting like babies! Get out of your little dream world of self-pity! Develop your backbone instead of your wishbone! Quit demanding and start producing!*

Parents are tired of denying themselves and catering to your every whim and fancy just because your personality is dominated by selfish ego instead of common sense.—Submitted by IRA E. FOWLER.

Juvenile or Parental Delinquency?

We read in the papers, we hear on the air

Of killing and stealing and crime everywhere.

We sigh and we say, as we notice the trend,

"This young generation, where will it end?"

But can we be sure that it's their fault alone?

Just maybe a part of it might be our own—

Too much money to spend, too much idle time,

*Too many movies of passion and crime,
Too many books not fit to be read,*

*Too much evil in what they hear said.
Too many children encouraged to roam*

By too many parents who won't stay at home.

Youth don't make the movies; they don't write the books

That paint the gay pictures of gangsters and crooks;

They don't make the liquor; they don't run the bars;

They don't make the laws, and they don't make the cars;

They don't make the drugs that addle the brain—

It's all done by folks just greedy for gain.

And in how many cases we find that it's true

The label "Delinquency" fits older folks too!

—CHET McCLURE

DON'T BRAG—a hard-boiled egg is yellow at heart.

DON'T COMPLAIN—the fly that buzzes the loudest usually gets swatted first.

DON'T WORRY—it is not work that kills men; it is worry. Work is healthy, but worry is rust on the blade that destroys the machinery.

DON'T ENVY—envy is like the ocean: the deeper you get into it, the harder to get out.

DON'T GOSSIP—what you say may help determine destinies: yours and that of the person of whom you speak.

DON'T GRIPE—cheerful people, the doctors say, resist disease better than glum ones. In other words, the surly bird catches the germ.

DON'T EXPLODE—when you open your mouth in anger you usually shut your eyes in stupidity.

DON'T STRUT—it is nice to be important, but it is more important to be nice.

Spokane, Wash.
DOUGLAS CLEM

Sentence Sermons

God reckons our service, not by our ability, but by our willingness.

Service without sacrifice has no redemptive power.

Your spare time is the acid test of your character.

Life is a measure to be filled—not a cup to be drained.

The best and happiest lives are built by the day.

PASTOR ALMOST KILLED

Here is how it happened: The other day I was driving down the street in Upland when a fellow came out to the curb and waved a gun in my face, commanding me to stop my car and get out. I slowed down a bit, and then shoved my foot on the gas to try a getaway. When I got about even with the fellow, he aimed the pistol at my head and pulled the trigger! Imagine my relief when I heard the hammer snap in the gun. But it was an automatic and he pulled the six-gun trigger again, this time determined to blow my

brains out. But it snapped again as I sped away, still alive!

This true experience right here in our town set me to thinking. Who was this fellow so intent on killing me? A robber? A drunk? A common thug? A Communist out to get all the preachers? And who did he think I was? A member of a rival gang? A secret detective? A common criminal? I will never know.

But this I do know: My would-be murderer whose gun twice misfired at my temple was well-trained in the school of murder. Investigation reveals that he spends one-sixth of his time learning how to kill, rob, lie, cheat, rape, drink, curse, smoke, and swear. In an average day he is exposed to no less than 1,848 acts of violence, 392 drinks of liquor, 129 acts of property destruction, and 543 other suggestions of criminal intent such as: "I'll break your legs," or, "I'll give you a third eye."

My intended murderer, you see, was a fair-haired, chubby boy of no more than five years—too young to go to school—except the school of television, where he learned about all there is to know about sin—and not much more! Is this happening to your children too? You had better check up right away!

—Borrowed and adapted by Fletcher Spruce

WHY WORRY?

- 40% will never happen, for anxiety is the result of a tired mind.
- 30% concerns old decisions which cannot be altered.
- 12% centers in criticisms, mostly untrue, made by people who feel inferior.
- 10% is related to my health, which worsens while I worry.
- 8% is "legitimate," showing that life does have real problems which may be met head on when I have eliminated senseless worries.

Nazarene News, Ada, Okla.
W. E. CHANDLER, pastor



By Carlos H. Sparks*

It came to my attention that I had failed in areas where I could have done

*Pastor, First Church, Johnson City, Tenn.

Remembering what I did as a store manager with Western Auto Supply Company, I started doing the same with my church business. How was I doing in comparison with the previous year? If I could show a plus, I knew I was doing at least a little better. If I goofed one month with a big minus, I knew at the beginning of the new month what my weakness was. When you know the facts this early, you can press emergency measures into use and redeem the record—but more important, win more souls for Christ. I am satisfied that many of my fellow preachers have had these surprises too. The use of this form will help shrink a big problem.

[illegible]



HERE AND THERE

AMONG BOOKS



Suggestions Toward a Ministerial Library

The following list compiled by W. T. Purkiser, editor of the *Herald of Holiness*, was prepared for distribution among the superintendents at the District Superintendents' Conference in January of this year. Believing that all our readers would be interested, we are publishing the list here. All of these are available through the Nazarene Publishing House.

DOCTRINAL OR THEOLOGICAL

Everett S. Cattell, *The Spirit of Holiness*
William Hordern, *New Directions in Theology Today: Introduction*
Walter P. Martin, *The Kingdom of the Cults*
R. A. Shank, *Life in the Son*
James S. Stewart, *A Faith to Proclaim*
J. Paul Taylor, *Holiness the Finished Foundation*

THE PREACHING MINISTRY

Gene E. Bartlett, *The Audacity of Preaching*
Genry Grady David, *Design for Preaching*
Herbert H. Farmer, *The Servant of the Word*
Peter T. Forsyth, *Positive Preaching and the Modern Mind*
John Knox, *The Integrity of Preaching*
Robert H. Mounce, *The Essential Nature of New Testament Preaching*
Donald G. Miller, *The Way to Biblical Preaching*
James S. Stewart, *Herald of God*
Jesse B. Weatherspoon, *Sent Forth to Preach*
F. D. Whitesell, *Power in Expository Preaching*

THE NATURE AND WORK OF THE CHURCH

C. E. Autrey, *The Theology of Evangelism*
Kenneth Chafin, *Help! I'm a Layman*
Walter W. Dwyer, *The Churches' Handbook for Spiritual Healing*
Leighton Ford, *The Christian Persuader*
Richard C. Halverson, *Relevance: The Role of Christianity in the Twentieth Century*

Gerald Kennedy, *The Seven Worlds of the Minister*

W. Curry Mavis, *Advancing the Smaller Local Church*

Thomas J. Mullen, *Renewal of the Ministry*

D. Elton Trueblood, *The Incendiary Fellowship*

PASTORAL COUNSELING

Paul R. Clifford, *The Pastoral Calling*

Frederic Greeves, *Theology and the Cure of Souls*

O. Hobart Mowrer, *The Crisis in Psychiatry and Religion*

Wayne E. Oates, ed., *The Minister's Own Mental Health*

J. Richard Spann, ed., *Pastoral Care*

Paul Tournier, *To Understand Each Other*

Daniel Day Williams, *The Minister and the Care of Souls*

DEVOTIONAL AND GENERAL

William Barclay, *In the Hands of God*

Albert E. Day, *Discipline and Discovery*

V. Raymond Edman, *They Found the Secret*

Georgia Harkness, *The Dark Night of the Soul*

James C. Hefley, *Adventurers with God*

E. Stanley Jones, *A Song of Ascents*

Gerald Kennedy, *Fresh Every Morning*

C. S. Lewis, *Surprised by Joy*

T. B. Maston, *Suffering: A Personal Perspective*

Norman Vincent Peale, *Sin, Sex, and Self-control*

W. E. Sangster, *Daily Readings*

Helen Smith Shoemaker, *I Stand by the Door*

Samuel M. Shoemaker, *Extraordinary Living for Ordinary Men*

A. W. Tozer, *That Incredible Christian*

A. Skevington Wood, *The Burning Heart*

Light Through an Eastern Window

By K. C. Pillai (New York: Robert Speller & Sons, 1963. 129 pp., cloth, \$2.50.)

This little book is well worth the cost. Dr. Pillai is bishop of the Eastern Orthodox church at North Madras in India. He is a convert from Hinduism to Christianity. His understanding of the oriental mind and oriental customs is comprehensive. Hence his little volume sheds much light on the manners and customs of the Bible times. He is able to clarify some of the difficult biblical passages such as Christ's exclamation from the Cross: "My God, why hast thou forsaken me?"

His discussion of marriage customs, the covenant of salt, childbirth rituals, the rearing of children, death and burial customs, laws and justice, the incident of Jesus' conversation with the woman at the well in Samaria, plants and trees, agriculture and shepherding, some popular idioms, sacrifices, and the oriental canopy, is most informative and enlightening. Incidentally, do not attempt to preach a sermon on Judas' betrayal of Jesus until you have read his chapter on "The Covenant of Salt."

The book gives full recognition to the Trinity and to the absolute lordship of Jesus. It is written in a commendable English style. Its one great lack is an index of the scriptural passages. This would have greatly enhanced its value. I commend this little volume of splendid insights.

ROSS E. PRICE

Politics from Precinct to President

By Robert A. Liston. (New York: Delacorte Press, 1968. 173 pp., cloth, \$3.95.)

Since the presidential campaigns of last summer, election reform has become a focused issue. This little book can help the concerned citizen understand the difficulties which are demanding reform.

Mr. Liston, author of several books on American politics, reviews the history of the electoral college and the problems it creates in the modern scene. He discusses the nominating procedures for presidential candidates and explains why it seems they are nominated not by a party but at one. Perhaps most significant for ministers is the insight he offers into the ethical dilemmas of modern politicians. He contends that the political "boss" is not dead; only his image has changed. Bribery and graft are low key and sometimes subliminal, so that dishonesty is only a short rationalization from honesty.

The book is not light, but it is for the political layman. Mr. Liston has no partisan axe to grind. His interest is primarily historical. His book is well-organized and well-documented and provides a provocative insight into the goofs and the grandeur of two centuries of American politics.

DAN BERG

Preachers' Exchange



WANTED: Vols. 2, 3, 9, 14 of 17-vol. set of *Maclaren's Expositions—Preachable Sunday Morning Outlines*. Also *Preacher's Magazines* prior to 1959. Al Carroll, 7243 Kara Dr., Sacramento, Calif. 95828

FOR SALE: *A Compendium of Christian Theology*, by Wm. Bent Pope; 3 vols. 1880 edition. \$15.00 plus postage. Wendell Bowes, 8716 W. 70th St., Shawnee Mission, Kans. 66214.

FOR SALE: *Around the Tea-Table*, by T. DeWitt Talmage (1888), \$5.00; *The Throne of David*, by J. H. Ingraham (1860), \$5.00; *Autobiography of Madame Guyon*, 2 parts (1880), \$3.50; *The Prophetic Character of the Psalms*, by E. Bendor Samuel, \$2.00; *Book of Isaiah, in Fifteen Studies*, Geo. L. Robinson, \$1.75. Leonard J. Deakins, P.O. Box 878, Crescent City, Calif. 95531.

Items for this Exchange may be either WANTED or FOR SALE, but must be confined to periodicals and out-of-print books, limited to five items. All response should be directly with the advertiser and not with this office or the Nazarene Publishing House.

CALENDAR DIGEST

JUNE—

NWMS Prayer and Fasting
Home Missions Loan Fund

15 Father's Day

JULY—

Spanish Radio Offering
4 Independence Day

AUGUST—

NWMS National Workers and Bible
Society

AMONG OURSELVES

My primary reason for letting Evangelist Paul Martin speak his "piece" (p. 8) is the portrait he draws of an earnest, wide-awake pastor who goes about his calling with both drive and intelligence. I am not printing it as a means of boosting the seminary—in fact I hesitated, lest it seem that as a faculty member I was taking unfair advantage of my editorial rights to toot our own horn . . . But I must admit that when the horn is blown so melodiously by someone no less than Paul Martin, it isn't hard to listen to. Thanks, Paul . . . About the time this "piece" came, I read the Newsletter of the seminary class of 1954, edited by a member, Joe Olson. The reports of victories in the Lord's work—of tears and triumphs and spiritual growth—in almost every paragraph of the 12-page letter would put tons of support under Evangelist Martin's optimism, and give solid validity to his confidence . . . As I read it, and noted the several alumni who reported being in their present pastorates six or seven years, my mind went to the voice of counsel out of the past—the editorial on "The Pastor's Tenure," by J. B. Chapman, reprinted in this issue . . . Though I seriously doubt if our forefathers turn over in their graves (as sometimes alleged), I wouldn't be surprised if they have a heavenly camp meeting when good news from earth is circulated by the angelic reporters . . . And the letter told of victory in our colleges too, where several class members are making outstanding contributions, as well as on the foreign field and in evangelistic work, where still others are serving. One, Evangelist Modie Schoonover, says: "God is giving revival in our churches and the thrill of winning souls to Christ is still holding first place in my life." The lightning is striking wherever it can find men spiritually tall enough to attract it.

Until next month.



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